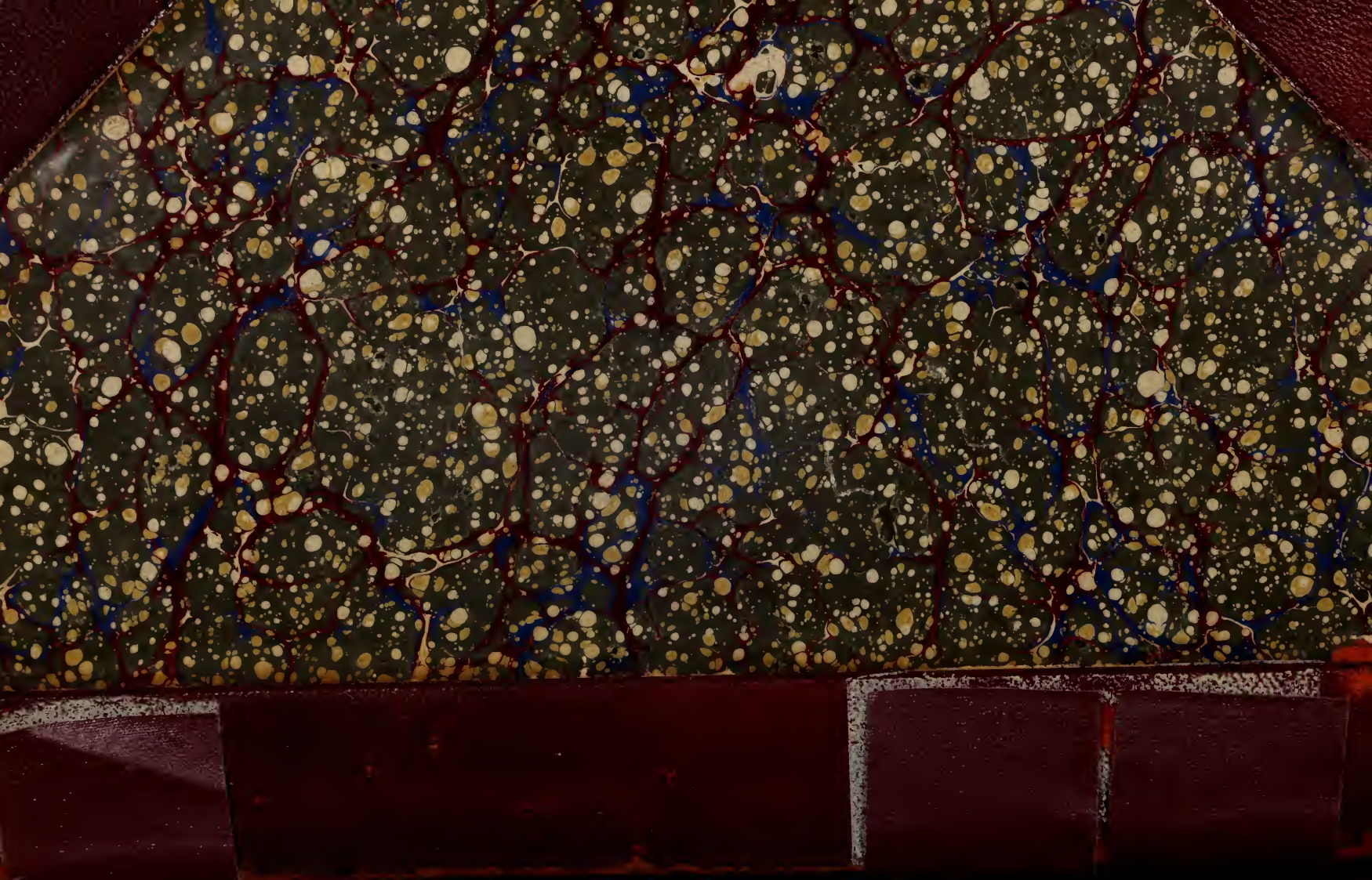

LIBRARY OF PRINCETON
SEP 16 1904
THEOLOGICAL SEMINARY.

Division SCC
Section 9364
v.17-18

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom179woma

WOMAN'S WORK FOR WOMAN.

Vol. XVII. SEPTEMBER, 1902. No. 9.

WITHIN the memory of many who read WOMAN'S WORK Japan was, practically, a hermit nation. One need not be very old to remember the visit of the first Japanese envoys to the United States, the curiosity which they aroused, and the grave ceremony and official pomp of the welcome of America to these children of the Rising Sun. To an American, Commodore Perry, the honor of opening Japan to the commerce of the world is forever due, and his name therefore shines out splendidly in the galaxy of great names which add lustre to our navy. Think of that July day in 1853, when, with four American warships, Perry sailed into the bay of Yeddo, presenting, not in humiliation or servility, but with dignity, a letter from the President of the United States to the Mikado of Japan, a letter which the Commodore refused to deliver except to an accredited nobleman from the Japanese court. Some months later the American fleet, this time twice as numerous, was back, and then Commodore Perry negotiated a treaty which opened two ports to American trade. This was a peaceful victory, one of the most renowned and far-reaching of modern centuries.

VERBECK, Hepburn, Ballagh, Brown, Thompson, are some of those whom we shall always chronicle among the immortals when we think of this nation, conquered for Jesus Christ peacefully, lovingly, vitally, in little more than the lifetime of one generation.

DEAR Mrs Hepburn, whose sweet face is a benediction, enjoys the distinction of having been, with Dr. Hepburn, the first among Presbyterian missionaries to enter Japan, whither they went in 1859.

MISS ELLEN C. PARSONS is now in this country, and is resting for a little while at her home in Northampton, Mass., before resuming her chair as editor of this magazine. In a way her year of travel has been a very notable experience. Everywhere her breezy personality brought refreshment to her missionary hosts, while the Christians who gathered to see her were impressed with the magnitude of the gift she brought them in coming so far for a visit. The Koreans called her "the great lady." Welcome as she was from Syria to Japan, she will be assured of a still more cordial welcome, if such a thing be possible, on the September day when she shall walk into Room 821, at 156 Fifth Avenue, and again sit down at her own desk. Miss Parsons will resume her pen with the November issue of WOMAN'S WORK. After September 20 all personal and other communications for Miss Parsons will find her in her old place, we hope, rested and made over, after her long journey.

ONE of the writers in this number describes the woman's club as it appears in Japan. Only a nation that is amazingly progressive would take kindly to that most educational of features in modern American life, the feminine association for improvement and study, called for convenience a club. As yet, women's and men's clubs in this country have little in common. The former are seldom merely social. Like Mrs. Gilpin in the ballad, the American club woman has "a frugal mind," and at her club she does a good deal of diligent study, historical, or scientific, or literary, or she follows out the age-long impulse of the housekeeper and applies herself to reforms of existing wrongs in her town. Noting these character-

istics, we are glad that the woman's club flourishes in Japan and that Sorosis has a sister club in Bombay.

TWO contributors to this issue of WOMAN'S WORK speak incidentally of the great difficulty presented to the new missionary in scaling the bristling abatis of a language in structure, idiom, vocabulary and atmosphere completely alien to our own. A year at least must be devoted to very hard work before the outworks of the strange tongue are successfully passed. Then follow other years of intense application before the requisite acquaintanceship is gained, so that teaching and conversation are easy. Happily our mission schools teach English to the Japanese, so that the labor is not wholly one-sided.

MISS HUNTING, writing from Tripoli, Syria, June 4, says that the commencement exercises at the girls' school, where six were graduated, were most successful. Their essays were on the following subjects: "The Neglected Science" (child study), "Courtesy," "A Wonderful Book," "True Civilization," "The Old Hand" and "Battlefields." Miss Hunting drilled the undergraduates in music, and is much encouraged by the progress they have made.

THE traditions of Japan have hitherto permitted a husband to divorce his wife at his pleasure, for caprice or any trifling cause, while infidelity on the man's part has been notorious and of necessity condoned by the wife. But the daily papers recently chronicled a new departure. A married woman in Yokohama declined to perform some servile task, and her husband promptly divorced her and turned her out of doors. She appealed, an unheard of proceeding, to the courts for redress, with the result that she has been reinstated in her home and her husband rebuked.

THE subscription list of WOMAN'S WORK FOR WOMAN has passed beyond the 20,000 mark and is well forward on its way to a 21,000 goal. A united effort in every society at once will enable the magazine to greet its returning editor with 21,000 subscribers.

BY edict of the Empress Dowager Western universities and colleges of learning are to be founded in all the provinces of the Chinese Empire, and the methods of Western education are to supersede the hoary methods in vogue in her great domains. This is a revolutionary step and marks an immense forward stride in that land of rock-bound conservatism.

FAREWELL to the outward-bound missionaries, who in the early autumn return to fields of labor dear to their hearts or set sail for new fields. God bless them every one and prosper the work whereto they set their hands!

DR. CORBETT sends word of conversions in his field, Chefoo, China. In the spring he made a visitation in the interior to churches and stations, meeting much that was encouraging. The people were friendly and responsive. Old people (seventy-nine, eighty, eighty-six and the like) asked for and received baptism, after the bondage of long years finding freedom in Christ. Said one aged woman, baptized last year: "I am well. I have peace in my heart, and am just waiting for Jesus to take me home."

ONE thinks of Joseph Neesima, stealing away from his native land under cover of night, at the forfeit of his life if discovered, since the child born in 1842 came to his young manhood while the death penalty hung over every Japanese who left the country, and remembers how at Andover and Amherst, through the kindness of a Christian merchant in Boston, the lad was educated to be a power for good to his countrymen. Neesima went back to be a teacher and a missionary of Christ. When he died, young men of Japan, his students, grieving, carried his body to its burial and an immense procession followed, through floods of rain and a chilling wind. Of Neesima it shall always be written, "He loved much."

CONTRAST Neesima's solitary flight on the "Wild Rover" in quest of Western knowledge with the constant influx of young men and young women, open and authorized, from Japan to our own land to-day. Over the leagues of sea

they come, the flower of their people, to Princeton, Rutgers, Harvard, Yale; to Vassar, Mount Holyoke, Smith and Wellesley. Their faces are familiar on our platforms at student conferences, and they fit into our American life as if to the manner born. They are mentally acute and alert, graceful in person and bearing, and many of them accept not only our academic culture, but our Christ and His salvation.

ALLUSION has been made in our Notes to *Lux Christi*, the new book by Caroline Atwater Mason, author of "The Little Green God," "A Lily of France," etc., on the study of missions, which is to follow *Via Christi*, and which will be issued and on sale at our several Board headquarters in a few days. The book fills 280 pages, and bound in cloth the price will be 50 cents; in paper, 30 cents. Probably there will be an accompanying set of pictures, at a cost of 20 cents, and a wall map in colors that may be procured for 25 cents. India, with its long history and the progress and prospects of the missionary campaigns for its redemption, is the theme of *Lux Christi*. More will be said of the book in the October number.

Chamberlain of Brazil.

The death, on August 2, of the beloved missionary, Dr. George W. Chamberlain, was not unexpected, but the message brought deep sorrow to the Board Rooms, and that sorrow will be felt wherever the tidings go. Dr. Chamberlain was one of the most useful and honored of Presbyterian foreign missionaries, a man of saintly type, brave, enthusiastic, energetic, and sweet to the core. Dr. H. M. Lane says, in a personal tribute: "We remember as if it were only yesterday, in the early sixties the arrival at Rio of a young student who had come on a sailing vessel, by order of his physician, the late Dr. Agnew, to rest his eyes. He brought a note of introduction and we took him at once to our intimate friend, young Simonton, the pioneer missionary of the Presbyterian Board. A close friendship sprung up, and instead of two there were three friends, all young Americans, with different plans, whose lives were to be blended in unexpected ways. The friendship thus formed was to be broken only by death. It was our sad privilege to hear Simonton's last words, and see him pass away peacefully, with faith and hope strong and clear. The second now passes away after a lifetime of eventful service."

In that first stepping on the soil of Brazil the youthful Chamberlain did not intend to be a missionary to that land. But he returned to Union Seminary with the definite purpose of consecration to that field. His life story is blended with the story of Presbyterian missions in Brazil. "Through Rio, S. Paulo, Parana, Bahia, Sergipe and adjoining parts he is the best known of American missionaries, the builder of churches and the founder of schools."

Our Missionaries in Japan

AND THEIR POST OFFICE ADDRESSES.

Mrs. J. C. Hepburn.*		Mrs. George P. Pierson,	Hokkaido, Kamikawa.	Mrs. Arthur V. Bryan,	Osaka.
Miss Etta W. Case,	Yokohama.	Miss Sarah C. Smith,	Sapporo.	Mrs. Harvey Brokaw,	Hiroshima.
Mrs. David Thompson,	Tokyo.	Miss Lillian A. Wells,	"	Mrs. J. W. Doughty,*	
Mrs. William Imbrie,	"	Miss C. H. Rose,	"	Mrs. T. T. Alexander,*	
Mrs. J. C. Ballagh.*		Miss Helena Wyckoff,	Otaru.	Miss Martha E. Kelley.*	
Miss A. P. Ballagh.*		Mrs. G. W. Fulton,	Kanazawa.	Miss Emma A. Settlemyer.*	
Mrs. J. M. McCauley,	Tokyo.	Mrs. J. G. Dunlop,	"	Mrs. J. B. Ayres,	Yamaguchi.
Mrs. H. M. Landis,	"	Miss Kate Shaw,	"	Mrs. F. S. Curtis,	"
Miss Kate C. Youngman,	"	Miss Ida R. Luther,	"	Miss Gertrude S. Bigelow,	"
Mrs. B. C. Haworth.*		Miss Grace C. Glenn.*		Miss Mary M. Palmer,	"
Mrs. Theo. M. MacNair,	Tokyo.	Mrs. Thomas C. Winn,	Osaka.	Mrs. W. Y. Jones,	Fukui.
Miss Annie B. West.*		Miss Ann E. Garvin,	"	Miss Lucy E. Mayo,	"
Miss Bessie Milliken,	Tokyo.	Miss Alice R. Haworth,	"	Miss Isabella Mae Ward,	"
Miss Sarah Gardner.*					

* Missionaries whose names are marked with a star are now in this country, and may be addressed as follows: Mrs. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Mrs. Ballagh, North Fork, Loudoun Co., Va.; Miss Ballagh, Tenafly, N. J.; Mrs. Haworth, 527 Kenwood Terrace, Chicago, Ill.; Miss West, McConnellsburg, Penna.; Miss Gardner, Clifton Springs, N. Y.; Miss Glenn, 319 West De Wald St., Fort Wayne, Ind.; Mrs. Doughty, Iola, Kansas; Mrs. Alexander, Maryville, Tenn.; Miss Kelley, Sharpsburg, Penna.; Miss Settlemyer, 1506 18th St., Des Moines, Iowa.

It is deeply regretted that, owing to a serious breakdown in health, Mrs. Doughty and Miss Glenn will probably not be able to return to Japan.

Impressions of Osaka.

So many things have occurred and so much of new and strange has come to me since my first impressions that I hardly know what to say now.

Much that seemed strange and almost absurd is wearing off, and it is as though I had always expected to find things here as they are. As things become familiar the people grow more interesting, and as eight months of study have given the ability to use a few sentences, the hope revives that some day I may be able to be one with them in ways impossible without the language. But this language is hard. Just as one thinks she can say a very small sentence quite well she must unlearn it and relearn in some other roundabout way. But it is intensely interesting and such a happy triumph to be understood at all. We are now in the midst of the rainy season, and vegetation is most luxuriant. Our garden has been very beautiful for some time with roses, camellias, wistaria and many other flowers and shrubs. Our school faces the mountains, and we enjoy the distant scenery very much. But the nearer ——! We have been told that our neighborhood is one of the worst of Osaka, and that Osaka is the wickedest city in Japan.

About three Sundays ago, while we were in our yard a few minutes before evening prayers in the school, some forty children, from three years upward, gathered in the narrow street before our place and yelled "Foreign devil!" and kindred terms until our nerves and ears ached and their throats were no doubt tired. This experience is not at all unusual, for we seldom appear on the streets or elsewhere without a crowd of young and old following, gazing and yelling.

Monday evening Miss Garvin and I went out to find a man who mends tennis rackets. We inquired for his shop at several places, but before we had gone two blocks we were surrounded by a harmless but severely nerve-trying and noisy crowd. We seldom stop at a shop to buy anything but that the passers-by stop, too, to stare with eyes and mouths and to see what the foreigner does and buys and to hear what he says. When one is fresh it is sometimes quite amusing, but grows very wearisome, especially when one must wait several minutes for the street to clear sufficiently to allow an exit.

One of the most prominent sights, now that the warmer season has come, is the scarcity of clothing worn by both men and women. Streets and shops, yards and factories are numerous with these "moving bronze statues." Some, we know, go thus because it is cheaper, but most because cooler and less bother. The streets in these days present the pictured history of dress from Adam to Worth, the modern dude being quite in evidence.

I have found the climate difficult. The cold dampness of winter and the warm dampness of summer are both hard to become accustomed to. They tell me that I will become inoculated to the fleas and mosquitoes, but it seems a long time in coming. They are everywhere, and so numerous and energetic that no protection is adequate.

We have just closed our school year. Seven girls graduated from the Naniwa school. They are some of the sweetest, dearest girls I have ever known. It has been a great privilege to be with them. The commencement exercises were very interesting and not unlike a high school commencement at home, except that the graduates wore gray and blue instead of white. The productions were instrumental music of no mean grade, and essays, poems and songs, part in Japanese and part in English. It did seem strange to see our porch covered with the straw sandals used for house wear before the guests arrived, and after to see the many rows of wooden shoes arranged in their places. The wonder is, "How do they ever keep from mixing these shoes?" The most impressive number on the programme was when all listened with bowed heads and bent bodies to the ceremonious reading of the Emperor's edict to the schools, which must be read on all similar occasions. This edict was rolled in richest brocade and placed upon a table covered with the same material, and all covered with a most beautiful spread. It was handled

with great care, and great reverence was shown by all in every way possible.

One of the greatest pleasures of the year to me has been the teaching of a Sabbath-school class of young men who study the Bible in English. Four of them were baptized three weeks ago, and one of these, we know, came at first only for the English, but later was truly a very eager student for love's sake. It has been such a comfort to do some little thing besides study.

We have lacked not a little in help in the schools this year, but the prospect for next year seems even less promising. Misses Bigelow and Garvin are on furlough, and there is more or less illness among us. We shall need much prayer-help from the homeland. This has been truly the happiest year of my life. Its blessings have been numberless. I am glad to be in Japan.

Isabella Mae Ward.

OSAKA, Japan.

NANIWA SCHOOL.

A Village Meeting Near Kanazawa.

During the great evangelistic movement last year, when so many were brought into the fold, a farmer, the head man of a village just outside of Kanazawa, was led to accept Christ as his Saviour. During the winter months the deep snow made it very hard to get to church regularly. A Buddhist meeting was held in the village and they invited him to attend. He did so, and invited them in turn to attend a Christian meeting at his house. He asked the church members to help him hold the service. It was held on a holiday, which was a bright midwinter day. This encouraged more of the Christians to plough through the snow to the village. Nearly fifty went from the city. The meeting was set at one o'clock. The convenient Japanese doors in the farmer's spacious house were all taken out, so four rooms were thrown into one. Besides the little cushions always used as seats, red blankets were spread along the floor to make the visitors comfortable.

Various preparations and discussions went on for nearly an hour, and when the meeting began it was two o'clock instead of one.

The Christians sat on one side, while the whole village, which had been summoned by the firing of a gun, filed in and occupied the other side of the

house. Men and women, old and young; children with babies tied on their backs, old grandmothers with their heads tied with towels, fathers with their tobacco and pipes, which they at once proceeded to enjoy, settled themselves around the little Japanese stoves and waited for what might follow.

Four addresses, with hymns interspersed, lasted until after four o'clock, yet all stayed and quietly listened as the difference between Christianity and Buddhism was explained; as another gave the leading works of Christ; while a third spoke of a Christian's life, and the last gave an idea of the two great Christian institutions, the family and the Sabbath. The men were invited to remain for an informal talk afterward, to which most of them, after receiving tea and cake, remained.

Those of us who could not do anything in that part of the meeting, after sitting on our feet for more than three hours, decided to return to the city. This we did with our pockets full of cakes. All rejoiced that more than fifty souls, many of them for the first time, had an opportunity of hearing the gospel story. *Ida R. Luther.*

In a Home for Lepers.

It was my privilege, with Miss Parsons, while with us in Tokyo, together with Miss Youngman, on June 22 (Sunday afternoon), to unite with our afflicted brothers and sisters in the Leper Home in celebrating the dying love of our Lord in communion. After witnessing the baptism of ten, I never expect to witness a more touching sight. Some could not stretch out a hand to take the elements, and Mr. Otsuka, our faithful superintendent, placed a bit of the broken bread between their lips.

One man, whose lips have receded so that he can no longer close them to drink, threw back his head and a few drops of wine were gently poured from the goblet into his mouth. His eyes have long since been closed with that dreadful disease, but the sweet peace that rested on that face in celebrating this feast of love told of an inward vision of Christ as *his*. He cannot long tarry here, as the earthly tabernacle is fast dissolving, and soon he will see the King, his King, in His beauty.

Of all maladies leprosy is the most pitiful and the most hopeless, a fountain of wretchedness, a daily creeping horror of dread and death. What a blessing that to these sufferers Christ still comes, relieving their souls of sin and terror and cleansing them in His precious blood. He bids them believe and be made whole.

Miss Parsons has seen many lepers in her visits to the many mission stations, but says she found none in such bright surroundings nor so clean and neat as here in our *Ihaien* ("garden of comfort"). Ours is a veritable flower garden. We have one old gentleman, a former official, educated, refined, who is a real lover of flowers, and he does delight to take us around to see his plants, and we like to share our bulbs with him. The chapel was bright with flowers on Sabbath, "God's language to His children in love."

Miss Parsons gave a little talk to the lepers, not an address but just a sympathetic talk, a tiny bit of her own life experience, leaving the text, "His way is perfect," to comfort them as it did her. We all felt that it was indeed God's message to them and will be a light to them.

I rejoice in being able to report that three of the children of Shiba school are among the converts in the month of June and have been received into the church. Three of the parents are among the inquirers.

We have now on Sabbath morning a class for women, mothers. This is entirely the result of the revival. I have a class of young men who are inquirers, this during the Sunday-school hour. The resident physician at the Charity Hospital is an inquirer and comes to the nurses' class held on Sabbath afternoon in the hospital. Four from one family came out during the meetings held in June; their building joined to our school, and the children's voices in song carried the message to them. It is blessed to be permitted to gather in a harvest of souls. *Mrs. J. K. McCauley.*

Among the Children in Kanazawa.

KANAZAWA KINDERGARTEN ON COMMENCEMENT DAY.

Horace Mann says, "Where there is anything growing one former is worth a thousand reformers."

Taking children at three years of age into a kindergarten, passing them on through the primary and grammar grades, and the girls on to a girl's school near by, one has the opportunity of taking life at its very beginning and help form character during the years when life is most impressible.

This is the privilege of those of us working for children and young girls here in Kanazawa. No department of our work is more interesting than the kindergarten. The Japanese teacher in charge was trained in America, and is thoroughly imbued with the kindergarten spirit. Here in Japan we have graduating exercises for the kindergarteners as well as the "grown-ups." Could you have attended ours in March you would have seen the group of prettily dressed children you see in the picture, as full of life and interest in their commencement exercises as the older ones in the regular children's school. Each little boy went forward, made his little bow, received his diploma, made another bow and marched back to his seat like a little major. The girls did the same thing, but in a shy, hesitating way, which quite fitted their long crêpe dresses touching the floor, their bright silk sashes tied behind, and their shuffling sandals.

The commencement exercises consisted of songs, games, rainbow weaving, soldier game with drum, horns and flags; march, and a talk given by our Japanese pastor. The audience was composed almost entirely of the mothers, who eagerly watched what their own children had to do.

Most of these children represent the homes of the military officials stationed here. A wide field of opportunity for service is opened in trying to meet the need of both mothers and children.

Many Japanese children are afraid of the foreigner. I have had them run away from me and scream as though I were trying to harm them. These children, though only three years old when they come, soon learn to love us and really desire to be affectionate, as children would at home. When I go into the

kindergarten during playtime a half a dozen little girls, and boys, too, begin to hug me, and chatter away about their play. You can imagine their height and mine and judge I have difficulty in getting across the room. One little tot was taught by somebody to say "Good-morning," "Good-bye," "Thank you," and "Please excuse me," in English. When she sees me she says them off one after another as if it were just the proper thing to say to the teacher. How many times it is true that, "A little child shall lead them." One of our kindergartners begged his parents to have the blessing at the table, because we have it in the kindergarten.

Another pleaded with her father to take her to church and Sunday-school, so she could see her teacher on Sunday, too. That father is now a regular attendant at church services.

Still another, who is now in the primary grade, took her little brother and a neighbor's child, stood them along the side of their house, and taught them a Bible verse she had learned at school. They were repeating it after her as I happened along. They seemed confused and stopped, yet, after a word, they were reassured and went on with their lesson. As I passed on my heart, as well as my eyes, was full of gratitude. Oh, what a blessed privilege to have a part in forming the character of His own little ones!

The government of Japan, and especially the Kanazawa local officials, know the importance of child-life and the teaching given during those early years. These local officials have no control over kindergartens, so do not trouble us in that department of our work; but in our children's school, which covers about the same course of study as our schools from primary to grammar grades at home, we have had during the past two years frequent battles to fight. They say, "Religion is not good for children, so we will not grant you the privileges necessary for the existence of a Christian school." Each time we have met their objections and gone on as before, but these refusals to grant our requests at once have caused a great deal of inconvenience, and even the loss of some pupils.

The new school year, which began in April, opened with a good increase in attendance, a good corps of teachers, and no opposition from the officials; so we are rejoicing in the opportunity of continuing our hold upon the children during those years.

In the four Sunday-schools for children in this city we endeavor not only to hold regular attendants, but gather in from the streets whom we can, and through the medium of song, lesson, Sunday-school papers and cards, teach a little each week about the Saviour who loves them. Touslely-headed girls with babies on their backs, who, in order to keep them quiet, shake them up and down every few minutes; all kinds of dirty-faced, mischievous boys, make up most of the attendance in the Sunday morning school I attend. We have curtains to separate them from the rest of the school during lesson time. This is not an "up-to-date" school, but we manage as well as we can, and scatter the seed from week to week.

In the afternoon Sunday-school, held here in the school building, we have better facilities and regular attendance, so are able to have a real graded school with many of the appliances that make children's Sunday-schools at home interesting.

Our only regret is that we do not reach more of the children in this city. Hundreds of them as yet know nothing of Sunday-school, nor of Jesus about whom we teach.

Oh, that we might reach more of the children, in order that the coming generation might be Christian in a deeper sense—that of knowing and obeying the truth from childhood, and forming Christian character from early years instead of having to reform in later life!

Ida R. Luther.

In reading the experiences of a teacher of little Oriental children one is impressed with the similarity of objection heard among superficial Christians over here, when the question is that of early religious nurture. "Wait awhile," says the American parent; "do not begin too soon to fill my child's mind with religion." Then the enemy sows tares. Religious culture should begin with infancy.

The Woman's Club in Japan.

The club woman has reached Japan, even the uttermost parts thereof.

In Yamaguchi the first act was the organization of the Women's Auxiliary to the Red Cross Society. The missionary ladies were invited to join by the leader of the movement and gladly consented. But the wives of some of the army officials said, "If the foreigners come, *we* shall stay at home. This Red Cross Society is a Japanese affair. It has nothing to do with the foreigners or their religion!"

Naturally, we did not join, but helped in an indirect way by fitting dresses and advising about neckties, etc. All the members wore a uniform, a black skirt and long basque, a black straw bonnet and shoes. Their meetings were usually addressed by some physician or surgeon, who gave lectures on "First Aid to the Wounded," etc.

But the true club was organized this year. The principal promoters were two Christian women who had truly philanthropic motives.

Okusama, the title of a married lady, means literally the honorable innermost part, and it signifies that a married woman will always be within the house. The promoters of the club wished to broaden the lives of the *okusama*.

The club meets every two weeks. Alternate meetings are addressed by professors from the higher and middle schools. At the other meetings there are classes where knitting, cooking, arrangement of flowers and other things are taught.

In the towns about Yamaguchi the meetings are held on Sunday, but here in the city they are on Wednesday. This is a concession to the Christians, whom they cannot afford to leave out, because the Christians, especially the teachers in our school, know so many things that the others wish to learn.

Miss Palmer was invited to go to a town a few miles away to lecture on Sunday about something not religion, which they could talk about afterwards at their club. But are there not six days in the week when one can talk about secular affairs? So she did not think it necessary to leave her Sunday-schools.

The other day I was electrified by being asked to teach cooking at the club. "The worm will turn," and I said, "If I go to your club the army ladies will stay at home."

"Oh, the club is quite different from the Red Cross Society," they hastened to say.

"But the same ladies attend, do they not?" I asked, insinuatingly.

"Yes, but there are *many* more town ladies than army ladies. It is very different!"

"I am not a good cook," I next protested.

This was not false modesty. What

A GROUP OF YOUNG WOMEN STUDENTS.

can a woman who goes into school at 7:10 A.M. and stays there till noon do with cooking? Besides, my colleague and myself are highly favored among women in that we have a genius in the kitchen, and we eat what she provides for us thankfully and unquestioningly, unless indeed she gives us eggs three times a day. Then we protest, but mildly, for we know the reason. All the cattle are ploughing rice-fields, and their services are too valuable to be lost by being sold to the butcher for a moderate sum.

There is no Beef Trust in Yamaguchi. But O Teru scurries about and finds a nice old fowl that might with perfect propriety be part of the display of a curio shop and steams and minces and seasons it till it is perfectly palatable; or she gets a slab off from one of those queer, monstrous-looking fishes that are peddled from door to door and serves it creamed on toast, and it is delicious. I wish I could put as much variety and enthusiasm into my annual exposition of Swinton's First Reader as O Teru puts into her "daily round." Our friends know her talents, and often we see ladies of high degree going around to our kitchen door to ask her assistance or advice.

It would be much more appropriate for the club ladies to ask her to come and teach them. But some of them fancy that foreign cooking must be taught by a foreigner. So next I named a lady who does know all about cooking, and inquired why they did not ask her. They gave no positive answer but I knew the reason. Mrs. Ayres already has a well-attended cooking class. There is always a Bible lesson at this class which Miss Palmer often teaches. Consequently neither of them could be asked to go to another place to teach.

It is not pleasant to be endured because one is useful. The policy, however, does not originate with these ladies. They are simply following the examples set for them in various instances in church and state. Still it is dangerous to neglect a possible opportunity. "We are fools for Christ's sake."

An amateur in cooking has promised to assist the Yamaguchi club.

Gertrude Sara Bigelow.

Japanese Women.

Even the highest class of Japanese women, no matter how rich their family may be, are brought up to be able to sew, cook and attend to their own homes. Japanese women are taught to be graceful, and great stress is laid upon what may be called the art of pleasing in their education. They are taught many things with a view to their making the household attractive.

In Japan the highest class of women never go to market. The market comes to them; that is, the dealers call and offer their wares for sale at their customers' doors The fish merchant brings his stock, and, if any is sold, prepares it for cooking. The greengrocer, the cake dealer, and nowadays the meat man, all go to their patrons' houses.

Nearly all Japanese women make their own clothes; at all events, even the very richest embroider their garments themselves. Dinner is served at or a little before dusk the year round. A small table, about one foot square and eight inches high, is set before each person. On this is a laquer tray, with space for four or five dishes, each four or five inches in diameter. There are definite places for each little bowl or dish. The rice bowl is on the left, the soup bowl in the middle. One's appetite is measured by the number of bowls of rice one eats. A maid is at hand with a large box of rice to replenish the bowls. If a few grains are left at the bottom of the bowl, she is aware that those eating have had sufficient, but should one empty his bowl she will once more fill it. A foreigner not aware of this custom may easily be placed in an embarrassing position and find herself compelled to eat rice to the point of surfeit, or else incur a charge of impoliteness.

Each nation has its own ways, and each fancies its own the best. We naturally see much advantage in our table etiquette over that of Japan.—*Selected.*

Coming One by One to Christ.

Some of our inquirers, like those at home, might be called "winter-wheat inquirers;" they lie under the snow a long time and then come out in life and growth. Yesterday I met such a one in Takigawa, a man who has partly recovered from consumption. As his voice would allow him utterance he said, "I heard this several years ago; I have read many Christian books and given them to others. I used to be quick tempered. I read in Luke xiii how the vineyard dresser begged for the life of the tree and I learned patience. During my recent illness the words John iii:16 kept running through my mind. I did not know what the words of the passage were. When I could move around I got the Bible and looked them up. I wonder sometimes what some Christians would do in times of stress; for myself, I am persuaded I would not let go my faith." This was music quite different from a sad note I heard in the train a little later—"I have no religion," a man said.

To-day I called on business at the house of a young man like the young man whom, beholding, Jesus loved, a good man devoted to his business and working for the public weal, but not yet a Christian, although long an inquirer. I forgot my business, I was so taken up with what he said: "I am not satisfied, and shall not be until I have come to a decision. I want to get out of public concerns and be quiet a while. I know if I get peace I shall be much more useful as well as happier. I have hitherto had doubts about the divinity of Christ, although I believe in a Ruler of the Universe. One of my friends said he had doubts too, and that one evening out in the country he saw the great sun go down in glory, and said to himself, 'I'll believe,' and so he became a Christian. Mr. Pierson, how did you become one?" "Well, I was born a believer, so to speak. In Christian countries young people believe up to a certain age, and they may have a period of doubt. If they decide aright then, they are all right. But, Kobayashi San, just commit yourself, with all your doubts, to Christ. Take the widest promises you can find and stand on them. Don't depend on feeling or reason, but believe Jesus Christ, and then believe all He says," and then I read John iii:16 and vii:37. Suppose each day in the year we had such an expe-

TWO SWEET GIRL GRADUATES.

rience as yesterday and to-day—365 souls; a new church every year! I was little more than a listener in each instance. They began to talk to me; they were days, too, when spiritually I deserved something other than rewards, unless it be that the day of our humility is the day of God's power.

Really it is so long since I've written that there is a whole catalogue of mercies to be recorded. First mercy: We have a Y. M. C. A. and a building where Sunday afternoon meetings are held for soldiers, where a reading-room is open to any who may wish to come, and where a Sunday-school and a day-school for Ainu children are conducted. This building is situated at the bend of the road that leads to the barracks, with their thousands of soldiers. Mrs. Pierson teaches English classes twice a

week to the petty officers. The Sunday afternoon preaching to the soldiers is the crown of our work there. You would be interested, and melted too, could you see the little Ainu Sunday-school—say about twelve or sixteen children—the girls with the first rims of blue tattoo on their lips and the boys with their—in some instances—little thin bodies, that make one think of consumption and a dying race. The fathers believe as their forefathers did, and libations and drinking are parts of their religion, and the consequence is frail children and poverty. But the children answer well and know about the Story. It is well worth while teaching them. That little school-room and the pathetic eagerness with which the hands go up and the reply comes is a picture that one will not forget.

Second: Within a year three young men have (practically) decided to become preachers, one the son of a Buddhist priest. This same young man said not so very long ago, "I am going to study Buddhism and Christianity for three years and then decide." But he was baptized on Easter Sunday. Another is the seal engraver down in Mororan, a young man with a history. The third is a lantern-maker in our city.

Third: Then there is the birth of a new city, a second Asahigawa, Nayoro it is called, about five hours from here by rail (it will be). We have bought a lot for $15 and hope to put up a house there this summer for our evangelist.

Fourth: Another thing, we are not a presbytery yet (but we hope to be soon); however, we can see the beginnings of home mission work. Our five preaching places are going to give about $8 in gold a month towards self-support. (This does not come up to Korea yet, but the churches here must be credited with their full zeal. They give a great deal to various objects, regular and special.) We hope to make this $8 the beginning of a fund to pay the salary of a new man, and the full quota is already in sight, I think.

What can you do for us? First, pray; second, pray; and third, pray.

George P. Pierson.

ASAHIGAWA, Hokkaido, Japan.

An Old Man Saved.

An old man who had served as a school janitor for about two months lay dying. His son sent word that he could not work any more and asked us to get a substitute. As I had never made a personal appeal to the old man, I felt I must still do so, and so expressed myself at a prayer-meeting. But one teacher said he had been to see him, and he was lying, he thought, in an unconscious condition. Yet I went. I found him with eyes closed, and when I spoke to him he put out his hand as a blind man, groping till his hand touched mine, and with a grasp of intense desire he said, "Oh, lead me to heaven." I said, "Do you believe in a one true and living God, Creator of all things?" and he said, "Yes, I do" "Do you believe He is holy and righteous and that you are a sinner?" "Yes, I do know and believe that." "How, then, can you get to heaven? How can you meet a holy God?" And in the beautiful custom of a middleman, a go-between, he said, "Jesus Christ, His Son, is my go-between; He has prepared the way." "How long have you been a sinner?" "Since my birth." "Have you confessed your sins to God?" "Yes." "And do you think He can forgive them?" "Yes, I know He can; but has He?" I said: "*You* have fulfilled the conditions; *you believe.* Cannot you trust Him to do what He has promised?" and I read the promises from God's holy word, and a sweet, abiding peace stole over his face, and he said, "I want to go to Jesus."

"Would you like to receive baptism before you go?"

"Oh, I will never leave this bed. I cannot go to the church where baptism is administered." "Well, you can be baptized right here," and a new joy lit up his face. The pastor of the church nearby was called; he found him fully prepared, and the sacrament was administered. The following day God called this new-born soul to come up higher. This man could not read; he did not go to church. *Where* and *how*

had he been instructed, led, fully prepared? His children were pupils of my Shiba day-school. The glad news was carried to him from what they were taught day by day and found soil prepared by the Holy Spirit. We who have the little children touch three generations—the child taught, and through it the parent, and by faith we claim his child, who will be the parent of the future generation. "They that seek me early shall find me."

J. K. McCauley.

This touching incident shows one of the indirect ways in which the day-schools may benefit those who are not their pupils. In Japan it is true, as of old, that "a little child shall lead them."

A Village Tour in India.

Yesterday, with the good old pastor's wife and some girls to help in the singing, I visited a village two miles from here, speaking in three different places, and this morning in three villages. Our plan is first to visit the Christian families, where there are any, and then speak to the heathen audiences. There may be three or four Christian families in a village, and each wants you to see their home.

The door is often only an oval hole in the mud wall, perhaps two-thirds your height. I had to take off my *topi* and stoop down most humbly to get in. Once in, we sit on a coarse black blanket, spread for the honored guest. This was, at first, quite a trial to me. You don't know just how much vermin you may be sitting on in that blanket. The room is also shared with a sleek water-buffalo calf and some chickens. At one Christian home the woman insisted on giving us a meal. It is true it was past breakfast time, and I was amused at the preparations. I was favored with a small box to answer as chair and table combined, the others, of course, all sitting on the floor. The one room, which answered the family as sitting-room, dining-room, kitchen and bedroom, was furnished with only a couple of poles suspended from the roof, on which bedding and clothing were hung. A low mud fireplace and some earthen, copper and brass cooking utensils; the firewood, of dried cactus stalks, was kept above the rafters. The woman of the house had prepared some wheat cakes for me, or unleavened wheat bread, and beside these, on my big brass plate she emptied the contents of a crumpled bit of newspaper and some sugar; both of these are luxuries among this people. But the pastor's wife, who came with me, and who had had experience in touring with Missi Sahibs before, herself directed the making of an omelette. She made a little hole in two eggs, shook out the contents into a brass vessel, stirred them vigorously with her finger; then the thus beaten-up eggs were poured into a frying-pan containing a little oil. She informed the cook these must soon be turned, but no knife being forthcoming, a small sickle was produced. Among the manifold uses of this instrument the last evidently had been to poke the fire, as it was gray with ashes. The minister's wife, well trained in Western cleanliness, shouted to them not to use the sickle that way, herself washed it and handed it to a boy to wipe on the end of his red turban. This answers conveniently as handkerchief, towel and so forth. After all, this omelette was the best of the meal, though I had to eat it, like the rest, with my fingers. The curry and rice was so sharp I could not manage it. I was glad to be given some milk instead of the muddy-looking water, which doubtless came from the river near by, over which I had been carried, in which buffaloes were bathed, clothes washed and other operations carried on. It was a joy to see a blessing asked and, unlike the heathen custom, men and women eating at the same time.

This is the wedding season, and in one of the villages we had an especially large audience, partly drawn from such a festive gathering. We had to use all our lung power to be heard above the drumming near by. I trust the many men and women who crowded around us as we spoke to them from the shade of their temple wall have had something more to discuss this day than weddings

and bargains. We started about five this morning and returned after one, having walked eight miles across fields and by cactus-lined lanes. We are thoroughly tired, but thankful for the privilege of seeking to strengthen Christians young in the faith, and to tell those still in the darkness of idolatry of Jesus and His glorious salvation.

Now, this is June the tenth. The rains have overtaken us. Three days ago we had to wait till half-past six, till a heavy mist had lifted, before starting out to villages. Then we visited three villages, Miss Scheurman and I going about ten miles on our wheels and four on foot. The people have strong instincts of hospitality. An old heathen woman pressed me to accept a dirty-looking cake of her brown sugar, and the Christian people prepared a meal for us, but we could plead the excuse of lack of time. I only tasted a bit of the rice bread and drank a little milk, which was half sour and sweetened with sugar.

Yesterday we had only slight showers, so spoke to the people in a near village with our umbrellas up part of the time. Here the low-caste people asked that a school be reopened among them. This morning it began to rain just after we reached a village four or five miles from here, so we went into the little house of the solitary Christian there, a widow. Humanly speaking, how can she grow in grace and in the knowledge of the Lord when she cannot read the Bible and has no fellow-Christians near? I hear she walks here to the services on Sundays. We stayed here for an hour, telling Bible stories to those who crowded around us. If they entirely filled up the doorway, the only source of light, some one would shout, "Get out of the darkness" as we would say "Get out of the light."

As the rain showed no sign of abating we started home, and oh! how long the way seemed, and how tired we were when, soaked to the skin, we finally reached home, our shoes covered with mud, through which we had trudged and stumbled. Until a break in the rains we must confine our visits to this town. As there is a population of 5,000, we have plenty of scope for work.

Alice L. Giles.

KODOLI, India, June 3.

Some of us, dwelling comfortably at home, express the opinion that the missionary's life has, on the whole, few hardships. The reading of this sketch of a few days of village touring in India gives a realistic view of some of the difficulties encountered.

A Glimpse of New Scenes.

(FROM A PRIVATE LETTER.)

How I wish you could have been with us during the last two weeks as we visited the several Presbyterian missions in the Punjab. The missionaries are doing a great and good work that will tell for Christ in this province. Perhaps you do not know that the Board gave me permission to take this trip to see the medical mission work. I am fortunate to have Dr. Kugler as my traveling companion. We usually go to hospitals and sight-seeing during the day and travel at night. We have seen and learned a great deal that will be useful later on. We started by way of Bezwada Secunderabad and Hyderabad, the great Mohammedan city in the south, and spent a Sunday with Pandita Ramabai and her 2,000 girls, nearly all child-widows. Ramabai is doing a wonderful work among her countrywomen. Then we went to Miraj, where Dr. Wanless is. His work is very interesting. The hospital, which exceeded our anticipation, was built by Mr. Converse of Bryn Mawr.

On our way to Indore (Canadian Presbyterian) we stopped at Ahmednagar American Mission, where they have a flourishing mission and large industrial works. They support about one thousand orphans. In Jhansi we spent a pleasant Sunday with Drs. Alice Ernst and Fairbanks, then saw the sights at Agra. The fine fort built by Akbar, with its beautiful "Pearl Mosque," marble palaces, garrison quarters, etc. The Taj Mahal is indeed a dream in marble; its great beauty is beyond description. I was much impressed with the fact

that the finest tomb in the world should be erected to the memory of a woman, and in a land where now women are so degraded. There is a fine Dufferin hospital at Agra.

Delhi is very interesting, the scene of many wars and much bloodshed. In it is still the large fort containing the finest audience hall in the world—white marble, inlaid with gold and gems. It is here that the coming ceremonies of crowning King Edward VII as Emperor of India are to take place next year. We also saw the greatest mosque, where 8,000 worshipers bow at one time towards Mecca, and this place, we are told, is filled several times on Friday. It made me feel sad as I realized the great work that must yet be done before these thousands will bow before Christ, the King. That the Mohammedan religion is more elevating than the Hindu can at once be observed by their mosques, which are clean and pure, either marble inlaid with flowers or garlands of gems, or the same effect with paint on plaster, while the Hindu temples are full of hideous idols and pictures of very gaudy coloring—anything but edifying.

At Lodiana we had the pleasure of staying with Dr. Anna Fullerton and also met Dr., Mrs. and Miss Wherry, who have the college work. In Lahore we met a number of missionaries. We were present at the prize distribution of the Rang Mahal Boys' School. How I wish you could have seen this sight. It was just fifty years since the school occupied this old palace, 1,000 boys sitting on the floor, cross-legged; every class wore bright-colored turbans. It looked like a gay flower garden. The prizes were distributed by Lady Young, the wife of the Lieutenant-Governor of the Punjab. Lahore is a very interesting city; houses are very high, with fine carving; narrow, dirty streets. Everything is quite different as compared with the south, where we live. Dr. Emily Marston and Mrs. Newton are the only white people inside the walls of Lahore; by living there they come nearer the people. They were both well and happy and delighted to see us.

In Amritsar we visited the Golden Temple and were allowed inside during the service. It is a Sikh temple, and they worship the Granth, or their holy book. Men and women alike came in and gave their offerings to the Guru. Dr. Fullerton met us on our way down and accompanied us to Kasanli, where the Pasteur Institute is located. We were carried 7,000 feet up the Himalayas, saw Simla and the snow-capped mountains. Dr. Carleton, who has charge of the lepers at Sabathu, which is near by, was a great help to us. It was rather a hard trip for us for one day, nine miles each way; we were almost shaken to pieces, sitting in a canvas-covered, box-like affair, with poles at either end. But we rested and were refreshed by our American friends, Dr. Carleton, sister of the one mentioned above, who has charge of the Philadelphia Hospital in Ambala. This hospital is the nicest one I have seen for this country and has given me suggestions for ours.

Just now we are in Lucknow, which I think is the finest city of all. Here are the finest parks, green lawns—actuly green and rolled like the ones in Fairmount Park—and flowers in profusion; a wealth of bloom, quite a contrast with the dusty north or the dry, parched south. But midst all this natural beauty are the ruins and monuments of the great Mutiny of 1837. Next we go to Benares and Calcutta, then home, and glad we will be to get there, with boxes and bundles, and to go to work again.

Lydia Woerner.

Out-going Missionaries.

NUMBERS vi. 24.

"The Lord bless thee!
How shall He bless thee?
With the gladness that knoweth no decay,
With the riches that cannot pass away,
With the sunshine that makes an endless day,
Thus may He bless thee.

"And keep thee!
How shall He keep thee?
With the all-covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings,
Thus may He keep thee."

—The Women's Missionary Magazine of the Free Church of Scotland.

Advance Movements.

It is nearly five months since I last wrote you. That I have not written earlier is not due to lack of material or of interest, but of time. Immediately on writing my last letter I accompanied Messrs. Lobenstine, Morris and Dr. Cochran on a trip to Hwai Yuen and beyond. This trip took six weeks, and I traveled 440 miles. The opening up of the work at Hwai Yuen is remarkable. Officials, literati and the common people vied with one another in giving us a hearty welcome. Day after day they came to call upon us, from fifty to one hundred a day, some to inquire about Western learning, Christianity, etc., but all without exception friendly and polite. The majority of our callers were scholars. The place has a reputation for its scholarship, and the time was opportune. The Empress Dowager has just issued the edict doing away with the bow and arrow for the military and the *Wien Chang*, or high literary essay, for the civil examinations and substituting Western science, especially mathematics. These scholars were at their wits' end to know how to meet these new requirements, and naturally turned to us for information. The brethren there are endeavoring to give this information, and have opened a reading-room. Under the new regulations each *hsien*, such as Hwai Yuen, is required to establish a school in which Western sciences shall be taught, and the magistrate and gentry have asked us to help them. Besides this inquiry after Western learning, there is a readiness to hear about Christianity, and there are many inquirers, some with single and sincere motives, but the majority with mixed motives. Had we been willing to receive without inquiring closely into the motives that brought them, we could now have a church there of several thousand, but I am glad to say the brethren there have more judgment than to do so. One whole village of thirty men gave us their names as inquirers simply because they, as we afterwards learned, were engaged in a lawsuit over some land, which they were willing should be given to the church provided we gave our assistance. That scheme was nipped in the bud.

After my return, during January I spent my time in daily instruction of our three local evangelists in the course prescribed by presbytery. Last summer, during July, I did the same thing with the help of Messrs. Lobenstine, Morris and Cochran, but this time I was alone. In the Bible we studied the Pentateuch, and also studied the first two centuries of church history and the Westminster Catechism. One of the men has been troubled with aching eyes ever since we quit classes, and he blames it on "that Catechism." This class took a lot of time in preparation and teaching, but there is not very much that is interesting to write about. What is perhaps of more interest is that we arranged for Bible classes for three nights in the week for inquirers in three different centers. There is a very interesting work going on at Shwan Tang, where there are a number of inquirers among the satin weavers. These meetings are well attended. Since the return of the court to Peking there is more assurance of peace, and the New Year has opened up so well that there is a prospect of peace and plenty this year, and we hope the horrors of the last two years will soon be forgotten. But the Empress Dowager's attempts at reform are very superficial and, I fear, insincere.

W. J. Drummond.

This letter was addressed to the Y. P. S. C. E. of Jersey City, Morris and Orange Presbytery.

MANY-SIDED MISSIONARIES.—The question has been asked whether twelve men could be named who had represented an all-sided missionary service and equipment. For example, William Carey, John Wilson, Alexander Duff, in India; Elias Riggs, William Goodell and Cyrus Hamlin, in Turkey; Henry H. Jessup and Eli Smith, in Syria; David Livingstone and Alexander Mackay, in Africa; J. C. Hepburn and Guido F. Verbeck, in Japan; John Williams and Coleridge Patteson, in the South Seas; Robert W. McAll, in France; George L. Mackay, in Formosa.—*Missionary Review of the World.*

Medical Work in Junieh, Syria.

I have been very busy "strengthening the things which remain." I have now shelf room for my medicines, so they are off the floor, and the wheels of every-day life are turning, albeit somewhat sluggishly, in their old grooves. The wrecked vessel has been repaired and the poor sailors sent home. One bedstead came up in a drag-net let down by the sailors over two weeks after the storm. We have debated whether it would be worth while to hire a diver to go down after some of the bedsteads and tents and copper utensils, but the expense was so great we decided it would hardly be justifiable. The things were washed overboard at such long intervals during the night that the diver might go down many times and have all his labor in vain. My heart just aches when I think of my large, beautiful hospital tent, that has been my shelter during so many journeys, and to which so many thousands have resorted for comfort and relief, lost to the work forever.

The problems at my new station are different from any yet encountered. It is true the people are just as ready to come for treatment, but they are suspicious and bitterly opposed to the least mention of the gospel message. I find that the mere sight of our books influences their wrath, and every one says, "Oh, you come alone now, but soon you will be followed by a school and a teacher." On the train discussions are held in loud tones that I may hear—"We will never have any admixture of new faiths among us. We have only the point of the spear for those who lose their own honor and sink their family pride by forsaking their ancestral religion." So you see my difficulty. I hope to win them by patience and love. Two hundred and thirty-five towns and villages in the darkness of the Middle Ages! What a glorious opportunity for proving our precious promises. For political reasons about fifteen hundred people in this district wish to avow themselves as Protestants. We do not wish to miss this opportunity for giving Bibles and evangelical teaching to these people, but at the same time we do not want to enter into any factional strife. We labor to make them see the difference between party affiliation and the individual intelligent surrender of the intellect, will and heart to Christ. At the railroad station people wait to talk to me, for it is a public place, and they are afraid to be seen talking with me in my own home. A man will often ride in the train so as to talk with me on religious subjects and not to be obliged to run the risk of being seen by his neighbors coming to my house. Medical work is secondary now to direct personal effort to reach our enemies and disarm their prejudices while being ready always to give a reason for the faith that is in us.

Mary P. Eddy.

Missionary Hymn.

A cry as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main:
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing.
It comes unto me;
It comes unto thee;
O what—O what shall the answer be?

O! hark to the call;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall;
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish.
It comes unto me;
It comes unto thee;
O what—O what shall the answer be?

It comes to the soul
That Christ hath made whole,
The heart that is longing His name to extol;
It comes with a chorus of pitiful wailing,
It comes with a plea which is strong and prevailing;
For Christ's sake to me;
For Christ's sake to thee;
O what—O what shall the answer be?

Sara Geraldina Stock in Missionary Helper.

Village Work in Korea.

This letter from Mrs. Wells gives a pleasant glimpse of Miss Parsons, and tells some interesting things about Korean women and children.

Miss Parsons' visit was a blessing to us all. We only regretted that she could not stay longer with us. The Koreans enjoyed her visit and talks very much. We had some of the church women, pupils of the girls' day-schools, and from the woman's school, meet her at our house. Each one wanted to talk to her through some of us who would translate. They speak often of the "great lady" who had come so far to see them and the work here, and since her departure she is always mentioned in their prayers, and at nearly every house that I have visited they want to know more about her and her work.

One of the greatest pleasures I have in Korea is the gladness with which the women greet me as I go from house to house. I meet men, women and children, and they all seem to appreciate the visits. To-day I made six visits in a village near home, and met on an average four women and six children in each. At one house the village "overseer," an old man, came in to see me, wanted to know if I knew him. When I told him I had seen him many times at different houses in the village the year before, and told him where he lived, he seemed much pleased.

I usually visit Christian families, but many who are not Christians often come in where I am visiting, and in this way, with my Bible woman, who often accompanies me, many are told of Christ and His love. As my visits are mostly outside of the city where my work is, I only occasionally get into the city, where so many of the church members reside.

It is the season when children can dress very economically and their mothers take advantage of it. In one house, of the eight children present (some were neighbors' children) two had on no clothes at all, there were two suits for four others, and by the two little girls wearing the two skirts, and the two little boys coats only, the supply was stretched out to meet the needs of the four. The babies wore the "Joseph's coat" suits. One woman receives $2 a month and dresses her little grandson in silk, with a cap costing nearly half a month's wages. A Korean woman's winter suit, made of muslin, costs about $1.75, while a summer suit is not quite so much. The country women seldom wear the skirt in the house, but when a visitor enters the skirt is quickly put on. They wear large, bloomer-like trousers. The women are very free in talking of their joys or sorrows. Some time ago a woman wanted me to help her to cause a reconciliation with her husband, from whom she had become estranged. The matter was taken up by the Korean Church leaders, and she is now happily reinstated in her home again. I see her quite often at school, and her little girl attends day-school while her mother calls daily. The little girl—six years old—is not weaned yet! One of the women I met to-day wanted me to intercede for her son in arranging a marriage with a girl seventeen years old. The son is a widower twenty-one years old. The mother is old, she said, and wouldn't live long, and wanted her son married before she died. I assured her I was not a "go-between," that the mother of the girl was the one to see. "All right," she said, "she is now at Mr. Yi's house. You should call there and I'll go with you, and you use all your strength to help me." Mr. Yi, she told me, objected to the marriage because the boy was not a pupil at the academy while the girl is attending the girls' school. He was afraid that they would not be congenial. So you see that even here there is an idea that in happy marriage the contracting parties must suit one another and be somewhat alike.

Our girls' day-school is flourishing—has an attendance of thirty to forty daily. The woman's school, which is also in my charge, closed the last of March. It was in session five months and had an average attendance of eighteen daily. The ages of the women were from thirteen to seventy years.

Lulu Ribble Wells.

PYENG YANG, Korea, June 2.

The Girls' High School, Dehra, India.

Our school closed Dec. 20, 1901, for the long winter vacation, and did not reopen until the 3d of March, 1902.

During this vacation I was away from Dehra, and those who remained were hindered from letter-writing by illness and the many duties which can only be attended to when school is not in session. Repairs, white-washing, cleaning and similar things have to be done when our girls have gone to their homes.

A PRIMITIVE MODE OF CARRYING WATER.

One improvement which we hope to have soon is a tank for water.

Our drinking water has to be carried in a leather bag, and then, after being boiled and filtered, it is ready to drink. What we wish to have is a reservoir on our own grounds, so that the water will not need to be carried in a leather bag but be taken directly from the tank as we want it. We sometimes have difficulty in getting men to bring water for us, and it is no small item to bring enough for the use of almost a hundred and thirty people every day. We have tanks where the water comes which we use for washing and similar purposes, but in these times, when disease is coming near us, we try to take every possible precaution to have our drinking-water pure. Although we are between the "Jumna and the Ganges," both of the rivers are miles away from us—too far to go for water.

The water we have is carried down from the hills in pipes to reservoirs here in Dehra, and then we send a man with a leather bag (*mashak* we call it), and he fills it with water and brings it over to us. The water is very good, but the bag is not. We cannot be sure that it has not been used to bring us canal water, and so we wish to have arrangements made so that we can do without it.

ABOUT THE PLAGUE.

The plague has not actually reached *us*, though one or two travelers have died of it here. Some of us have been inoculated, and if it seems best, *all* will be. The Christians seem to be almost exempt, and the Europeans, while the Hindus and Mohammedans are dying by thousands.

WHEN YOUR SPECIAL WARD LEAVES SCHOOL.

Very few of our girls are able to stay with us to the end of the course; only three or four remain in a class by the time they are ready to go up for this final test. We have over one hundred girls enrolled this year, almost all the daughters of native Christians.

In many cases their mothers were also pupils in the school, and in a few instances their *grandmothers* were pupils here.

When the girl in whom *you* are specially interested passes out, please consider your scholarship as rather a share in the education of India's daughters. Sometimes friends at home are disheartened because they do not hear from their own "special object" while the work has been going on and the money has been used in supporting it. So if it should happen, for any reason, that you do not hear directly, please think of your share as aiding in the education of a hundred Indian Christian girls.

They come from the Punjab and the Northwest Provinces, or, as the new name designates them, "The United Provinces of Agra and Oudh."

Six of our teachers were once pupils in the school themselves, and of course know just what is wanted to help their pupils.

Every Friday afternoon we have a teachers' meeting which all attend, where difficulties are talked over and encouragements told.

THE PERSONAL STAFF.

Miss Donaldson is the lady principal of the school, and Miss M. E. Rogers is here to help us this year.

We are so thankful that she is well again, for last year she had a very trying time, and at one time almost thought she would be obliged to go home.

My throat has given out and the doctors all advise a year's rest. Whether this means a return to America we do

not quite know as yet. The work here is ready and waiting for me, and if a longer rest in some other part of India would be sufficient, it *may* not be necessary for me to leave the country. Dr. I. C. Vrooman and Miss H. A. Savage are the other missionary members of our household, and we also have Miss C. G. Williamson with us. She is an honorary missionary, and not under our Board at present. She came out years ago to teach in Woodstock, Mussoorie, and after eight years of faithful service went home, returning after some five or six years at her own expense as an honorary missionary.

Miss Savage has suffered from malarial fever more or less during the past year, and had another attack just this last week.

Miss Donaldson is much better than she was a year ago, and if only my throat allowed me to teach we would be well provided for in the school.

Miss Savage came here to have charge of the zenana work which Mrs. Stebbins carried on until she went to America on furlough.

Miss Lena St. Joseph, an assistant missionary, is with her, and until the last of February Miss Alice Kenyon was also here. Miss Kenyon left us to be married, and as yet no one has been found to take her place.

We would be glad indeed to meet you all "face to face."

DEHRA DUN.

Dehra certainly is a lovely valley, and although the failure of the winter rains makes it more dry and dusty than usual, yet it would seem green and pleasant to you after traveling over the parched, dusty plains of India.

Dehra Dun, or Doon, is also the name given to the city where we live. It has several parts, one the "native city," about a mile from us, and another the "station," or part where our school is located and most of the English people live; then the "Gurkha Lines," or cantonments, where two battalions of Gurkha soldiers live and their officers.

The valley contains many hamlets or villages. In two of the nearest there are Sunday-schools, where Miss Savage and some of her helpers go to teach, besides going there for zenana work during the week. Two or three of our oldest girls and one or two of our teachers often go to these Sunday-schools and have classes in them.

Flowers, and shrubs, and trees, and birds we certainly have; some very beautiful, hardly any the same that we see in America.

The "foothills" of the Himalayas, which we see every day, are six and seven thousand feet high, so that the peaks of the snow-clad Himalayas are quite hidden from us.

Landour and its houses we can see, and by the means of a glass we can distinguish "Woodstock," "Làl Tiba" and other familiar places.

I have been up there many times. We generally go to Làl Tiba for a week or two in June, and this year Miss Savage will probably spend some months there, in order to get rid of her fever. I generally go in a *dandy*, but one year, when I had fever, I went in a *jampan*, as I had such a headache I could hardly sit up and this *jampan* could be made very comfortable for me to lie down and have curtains drawn all around it. So I went as the Hindu women do, *purdah nishin*—behind the curtains.

Landour is northwest, or almost directly north from Dehra.

We also travel in the *tonga*. This is a two-wheeled carriage in which we used to go from Saharanpur to Dehra. Since the railway was opened in 1900 we have not used it except occasionally when we take it in going to Rajpur, a place just at the foot of the hills, between Dehra and Mussoorie and Landour.

Our lady physician, Dr. S. C. Vrooman, arrived on the 15th of November, last year, and we were very glad indeed to welcome her.

My letter is too long, I fear, and yet I have only begun. I haven't told you of our two C. E. societies, our church, Sunday-school, Bible classes, or any of the many interesting things we have here. Some of them perhaps will keep for another time. It is not for lack of material that I stop, but I have used quite enough space.

Jennie L. Coleman.

SOUTH AMERICA.

MRS. T. S. POND wrote from CARACAS, VENEZUELA, June 20:

In many mission fields it is customary for the missionaries to have a short vacation each year, but here we never have one. The climate is so much the same all the year round that we do not require change on that account, and as all forms of work must go on it is very difficult to get away. I did leave Mr. Pond for three weeks last February and made a visit to our daughter in Porto Rico. It was a very pleasant change for me, but not a restful trip, and the climate in Porto Rico is hotter than it is here. Mr. Pond got on very well during my absence, having his meals with a friend. The mission work in Porto Rico is wonderful, and it made my heart glad to see the work our daughter and her husband are doing among the people of the mountain districts where they live. Hundreds are receiving the gospel gladly and are themselves beginning to work and spread the good news as soon as they hear it. When shall we have such a turning to the Lord here in Venezuela?

The very unsettled state of the country here makes progress in mission work, as in everything else, very difficult. The people are so distracted, expecting they know not what, and the struggle for existence even seems to take all their thoughts away from everything but where the next meal is to come from, and we are told on good authority that there are now in Caracas ten thousand people who do not know from day to day where they are to get food enough to support life.

We have lost more of our little congregation; at one time seven left us for Porto Rico; three were church members, and one is the young lady who has played the organ for the services for more than four years, so it was quite a serious loss to us, but we are glad they could go, for their prospects here were becoming very bad indeed, and we have good news of their having found work and connected themselves with the Protestant congregation in Porto Rico. We have lost one large giver, too, as well as many poor people, but I am very thankful to tell you that some new young people are coming in about whom we feel hopeful. Mr. Pond has a Bible class two evenings a week, and he feels that he never had better material. They seem to be really searching the Scriptures and seeking the truth. Pray that our hope in regard to them may be realized.

Notwithstanding the unfavorable state of the country we are making some advance and enlarging the work. We were made happy this year by no "cut," and more than the appropriation asked for was granted us. Retrenchment has been the rule for so long a time that this was a very delightful surprise.

We have begun work in Macquetea, near the coast, a small school and preaching service. A man and his wife are placed there who are doing a very good work. Some weeks ago Mr. Pond spent a night there, holding a service, and then he returned to Caracas the next morning. That very afternoon the town was bombarded and several people killed, among them two women, and the railroad was injured by the tracks being torn up in three places, all wires cut, and the telephone operators were carried off. We were very glad that Mr. Pond reached home safely before the trouble began, it was so wholly unexpected. This week the mail train was held up by fifty armed men for an hour and a half, but at last we received our letters. We have two United States warships in the harbor of La Guayra, with two German, one Dutch, one Italian, one French, and English ships near, so we feel well protected.

We planned to have the school examination the middle of July, but it seems rather uncertain whether they will come off or not. The lack of shoes and proper clothing is keeping some of our children away, and as yet we can-

not tell whether Caracas will be sufficiently quiet to allow of public gatherings at that time. The preparation will do the children no harm at any rate, and there will be private examinations, that the parents may know how the children have progressed during the year.

MRS. TOUZEAU wrote from MEDELLIN, May 31:

Yesterday a mail came to Medellin and brought me the *Year Book of Prayer*, also the *Questions and Answers for Mission Bands*, as well as other interesting reading matter. We have lost letters, etc., from home during this dreadful war. The *Year Book*, I am sure, was sent at the usual time, but it did not reach us. We both thank you very much. We do not think it strange that we have lost part of our mail. It is more strange that any of it reaches us. There have been times when we have been months without any mail coming to Medellin, and we had no idea of what was going on in the world.

We do not know what is going on in other parts of Colombia. Here they are trying to make the people think that the war has come to an end, but the government has said that so many times that no one is willing to believe what it does publish. Just now they are not taking up men and boys as they have been doing from time to time ever since the war began. We see no fighting, and really have seen very little of the suffering they have had where the fighting has been going on. Still the poor people here are suffering in many ways. Everything is so very dear that many of them cannot get enough to eat. This paper money of the country is worth so little that you would be surprised if I told how many Colombian dollars we spend in a day. Exchange has been high almost all of the time during the last two years. Mr. Touzeau sells his gold dollar for thirty-five to forty of this paper money. But when I tell you that salt sells at from three to four dollars a pound, meat has been as dear as ten or twelve dollars a pound, butter ten dollars a pound, flour one hundred dollars for twenty-five pounds, eggs as high as sixty cents each, milk, a very small glass, for one dollar, I do not think I need tell you any more. You will understand how hard it is for us to see so much suffering among our poor people. Then, too, we have had much sickness here, which has not made the situation any more pleasant. We have plenty of small-pox and dysentery in all parts of the city. One woman who has been quite a friend of mine, and who lives near us, was taken ill with dysentery, and when I went to see her she asked me to pray that she might not get well. When I asked her why she wanted to die she told me that life was so very hard for her now that with the little money she had she could not get enough to eat. The poor woman was so very weak that she did almost die. Now she is out of danger, but I think I have never seen any one so thin and weak as she is.

We are doing all we can to help these poor people, and if you could see our kitchen when we are at our ten o'clock breakfast you would be interested in the little hungry children who get a plate of rice and some meat with the *arepa* or corn bread of the country.

Permission to open our school came from Bogotá, and we began work the 1st of March in place of February. We have a very interesting school, although it is far from being as large as in former years. Almost all of the children are those who have never been in any other school, and many of them are the children of our members. We have very few large boys, times are so hard that they have almost all been put to work to help support the families. Our two teachers are two of our own dear pupils who have been with us for years—since they were quite small. We had the pleasure of seeing one of them make her public profession not long since. This has made me so happy, for I have so longed to see my two teachers come out as Christians. It is so easy to confess Christ at home, but to these girls it means so much more in some ways. They are sure to be insulted and called names on the street, as we all are here. We who are older care nothing for these things, but for a young girl it is not always easy to be patient and willing to suffer as they have to in all parts of Colombia.

SIAM.

MRS. CORNELIA M. HARRIS sends the following interesting letter:

I have long wished to send you a translation of a letter received by my mother (Mrs. Daniel McGilvary) a year ago. It was from Maa Sroy, or probably some of you would know her better by her English name, Alida. She was educated at the Wang Lang Girls' School in Bangkok, and afterwards taught there for some time. Later she married Nai Boon Yee, a brother of Rev. Boon It, who was educated in the Samrey Boys' School.

Over ten years ago Nai Boon Yee was employed by Dr. Cheek, and he brought his wife to Laos. Since then they have spent most of

their time in this part of Siam, sometimes in Chieng Mai, but latterly in M. Ngow, where Nai Boon Yee is a manager of a large teak interest.

Although far from strong, Maa Sroy goes with her husband wherever his work calls him. Whether in Chieng Mai or in the jungle post, M. Ngow, she makes an attractive home for him, and that home stands for all that is good, pure, refined and cultivated. None of us will ever know how much good she and her husband have done and will do for Laos. They are loved and respected by everyone, and are generous contributors to both church and philanthropic work. I wish people at home who do not believe in missionary work could meet them so that they might see what Christianity has done for them, and what it has done for them it is doing for many others in Siam.

Nai Boon Yee and Maa Sroy have become much interested in M. Ngow, and have done a great deal for that place, and wish to do still more. Now comes the letter, which explains itself.

"Greetings to Mother Teacher McGilvary. I set my heart long ago on having a teacher to come and live in M. Ngow, but have not succeeded in finding one. I would like to teach myself, but I am afraid I would not be able to do so as I am not strong, and I also have other work to do. I am also afraid I would not be able to teach at the appointed time. I therefore want only one teacher in order that he can be on hand to teach at the appointed time; and, as to me, I will be a helper whenever I am well enough.

"Nai Boon Yee sees this matter as I do. We will pay all the salary of the teacher and also the running expenses of the school. If any one in M. Ngow has a wish to give money, well and good; if not, we will pay it ourselves.

"We have talked this matter over with Teacher Panya, and he agrees with us and is willing to teach, provided the missionaries in Chieng Mai will not oppose it. We (both of us) are glad beyond measure because we see that Teacher Panya has a full heart in this matter, therefore I am sending a letter to you, Mother Teacher, about this matter. I therefore beg the Mother Teacher to assist us in speaking to all the teachers, asking them to allow Teacher Panya to come to M. Ngow. Begging them to pity M. Ngow because in M. Ngow there are many people, also many children. They need teaching even as they need food. If they were starving, without food to eat, and I should beg all of you to help raise money or rice to send here to help feed these people, I am sure without a doubt that all of you would pity, and would surely have a full heart to help. Now I have the assurance to say that they have a greater need than that; namely, teaching, which is food for this life and the life to come. Therefore, we beg all of you to pity and not to oppose.

"Nai Boon Yee has bought a house, and we (all of us) have helped each other to build it, and it is done; and we wish to offer it to God for a school and a house of worship, with gratitude and thanks in that God has shown great mercy to both of us in that He has blessed both of us in these days.

"We now beg for only one teacher from you to help God's work in this place to be finished.

"I send thoughts and love to the Mother Teacher Harris and to Teacher Harris, and to the great Father Teacher (Dr. McGilvary), and to you also. "SROY."

At that time Rev. Panya was assistant pastor of the Chieng Mai Church. The appeal, however, was such an urgent one that he was released from that position, and he then went to M. Ngow to take up work in that field. We hear that there is much to encourage him there. I hope to persuade Maa Sroy to report his work from time to time.

CHINA.

MRS. P. W. MCCLINTOCK, writing from HAINAN, says:

All the long year, through unprecedented heat and amid dangers and rumors of worse, the Nodoa woman's work has gone steadily on, and only at the last great day shall the full report of all the work be given, but here are a few facts:

Evangelistic.—Weekly prayer-meetings have been held each Thursday and Christian women have been taught in different classes, the idea being to lead the Christian women to know of deeper things in Christianity and at the same time give the heathen women some of the fundamental principles. Three Bible classes have been taught each Sabbath. Twice since the last report women have been here for a period of two weeks for special instruction. In January of this year four classes were held daily, beside the evening service, an hour a day being given each to the Old and New Testament and two hours to catechism. Besides these direct agencies, every day, and sometimes many hours of the day, visiting women have been pointed to the "Light of the world."

School Work.—Fourteen pupils have been in attendance; all the older girls are Christians and have showed a desire to help in teaching the younger girls and the heathen women. The girls do their own cooking and room work, and the ruling idea is to make them independent Christian women.

Medical.—Each day the old Bible woman has spent two hours teaching the in-patients in the women's ward. Her work has been faithfully and tactfully done, and as a result three women have become very much interested, one of whom attends Sabbath services regularly and has asked for baptism. Others have shown interest, and will, we hope, return for instruction. The hospital patients (women and girls) are always urged to attend the weekly prayer-meeting for women and receive instruction on the Sabbath from the women of the station.

On January of last year Mrs. Melrose spent ten days in the village, receiving everywhere a most cordial welcome and more invitations to meals than she could accept. Mrs. Vanderburgh and Mrs. Melrose visited among the Christian villages, making five trips and eight visits. This year Mrs. Melrose has again spent ten days in the villages and I have been four times to the villages. House-to-house visitation has been carried on regularly in the town. Four women have been baptized, and there are a number of catechumens.

MISS A. W. ELLIOTT wrote recently from CANTON:

Missionaries feel so utterly useless for the first year. The hard days of work battling with the language mark an epoch in our lives that will never be forgotten; but to try and tell about it makes one feel quite set aside, especially when one has just been to dinner with an older missionary who has many interesting things to report about a recent country trip. I think I must tell you about studying Chinese characters in the summer, when it is so hot you have to keep one or two extra handkerchiefs near by to prevent the perspiration from moulding the book. Your teacher goes to sleep and nods away in his chair every now and then, but in some way always manages to hear every little mistake and makes you repeat over and over the part that yesterday you were sure you would never forget. Some one has said that Chinese must be learned and forgotten eight times before one can hope to retain it. We know it takes constant reviewing to remember what we learn. There are some bright sides in acquiring the language. The more one knows of it the greater becomes the fascination, and day by day, as it opens out and is easier to learn, the actual work is forgotten, so much so that often the new missionary, in looking at the older ones puzzling over some hard questions that are bound to arise, feels her life an easy one in comparison.

I suspect you have heard many times about the True Light Seminary, and from those who know much more about the work than I do, but I cannot omit telling you how happy I am to be here and the longing I have that God will soon be able to use His servant in this glorious cause. I have been teaching one of the servants and her daughter English for an hour each day. These hours have been the means of drawing us very close together. Mrs. Loh is about my age, and I feel that I have found in her a real sister. She often comes in to pray over the trials and cares of the day, and her simple, childlike faith has taught me many precious lessons. Mrs. Loh is a sweet singer, and has been able to do remarkable work in teaching both old and young of the seminary to sing. She Romanizes many of the songs for me so I can help teach, which is a great pleasure. I used to say I had no peculiar love for the Chinese people when asked if I wanted to go to China more than to any other heathen land. I said I had a peculiar love for Christ and wanted to go because I believed He told me to, but now I can say God has given me a special love for the Chinese. I thought I would love these people just for Christ's sake, but with this I find there comes a love for the people themselves. Their love to us is so pathetic. Last week I was away from home a few days, and when I returned I found that the servant had taken care in preparing my room just as she thought I would like it. I could not keep the tears back when I looked at the vases and saw the effort she had made to get flowers. She was not allowed to pluck the garden flowers, so had hunted in the grass for a little yellow blossom. I am sure if the people at home knew half the joy there is in proclaiming the way of salvation in a dark land more would come.

MRS. J. B. NEAL'S letter was written in March, from CHINANFU:

The winter has been a perfectly quiet and peaceful one and we have had no fears whatever for our personal safety. I am again put in charge of the boys' school, which has been reopened under sadly altered circumstances.

It was disbanded for so long, the families of the pupils were so scattered and many of them so altered in circumstances through the Boxer troubles, that there are but two or three of them left to re-enter school. Most of the boys are small ones, and we have, as it were, to begin all over again, lay foundations and build up the school afresh. The teachers, too, had to go into other work, and we start with untried workers. So far we have about twenty boys, but more are promised and will be here in a short time.

KOREA.

MRS. BARRETT wrote from SEOUL, June 2:

I have time just now for only a very short letter, but I want to write the little I have time for because I want to ask for help. Then I will tell what else I can put in the limited time now at my disposal. First, however, in regard to the help. I teach the children of the missionaries in a class in the foreign Sunday school—not all of them, but about half. The lady who teaches the other half is a member of the Methodist mission. Now we are supposed to get up a special programme for Children's Day, the same as at home, and this year, owing to our extremely limited resources, we have found it very difficult. Next Sunday is the date for it, and because of Miss Hammond's great effort we have—well, something. I have not contributed at all, and Miss Hammond has found it very hard. So I want to ask right now, while it is fresh in my mind, for some material for the same occasion next year. If you send what you have left over from this year's exercises it will be a great help and I can put it in a safe place till time to use it. We need considerable material because we have so few children, and all of them small. As soon as they are old enough to be away from home (and sometimes before) they are sent to America for their education. So we have only the small ones, mostly under ten years, and therefore we have to alter the regular programmes. And if you can send me a book of Sunday-school songs suitable for the little folks it will also be a great help. I have just passed a pretty full month. When Miss Parsons came to Korea she went first to Pyeng Yang, then came down overland, Pyeng Yang furnishing an escort half the way to show the work in their district, while an escort from Seoul—Miss Doty and Mr. Gale—were sent to meet her to show her the work belonging to our station. Miss Best came all the way with her. While Miss Doty was away Miss Shields and I stayed at the school, Miss Shields bearing the responsibility, while I furnished her company and did a little bit of teaching. I took my books over and had my teacher come there, so my lessons went on without interruption. But when the party arrived I was, of course, not needed at the school and came home. Miss Parsons stayed at our house while in Seoul, being the guest of all of us in a way, but especially of Miss Shields. What an energetic body Miss Parsons is. She was like a fresh breeze to us, and we all enjoyed her stay very much. But she will tell about her part of it in the November number of WOMAN'S WORK FOR WOMAN much better than I can. I did not study any while she was here, for my head was giving me some trouble and I thought it a good time to rest. I began again this morning. I visited the palaces at the same time with Miss Parsons, and enjoyed having Mr. Gale to tell us the interesting points about the different spots in each. There are some really handsome buildings in the grounds, some curiously carved woodwork, many curiously carved stone ornaments, and other things of interest. She left Saturday, May 31, taking Miss Shields with her to Japan. Miss Shields is relieved from active duty this year for health considerations, and was intending to go to Japan anyway a little later. She will spend June visiting the missions in Japan with Miss Parsons and then go to one of the delightful summer resorts. We hope very much she will return to us in the fall fully restored in health. Her regular work is trained nursing in the hospital. Two Japanese trained nurses have been engaged as an experiment, and it is hoped that the work will be thus lightened enough not to break down the health of whatever missionary comes in as trained nurse, as it has done heretofore. We are now more hopeful over the property question for the new hospital than at any previous time. It really seems now that we shall secure the land soon in an excellent location, and that done the rest will be comparatively quick and easy. I almost fear to write our hopes, however, for fear something may yet dash them. Next month Miss Doty will probably take her vacation in the mountains and I will stay at the school with the handful of girls there after the close of regular school work. Then, in August, I shall probably go to Pyeng Yang to visit Miss Best and Miss Henry. I will take a trip to the country with Miss Best early in September and stay till after Annual Meeting, which convenes there this year.

HOME DEPARTMENT

Home Study of Missions.

LESSON X.—BERNARD OF CLAIRVAUX TO LUTHER. II.

Bernard. (1099—1153.)

How many centuries after Charlemagne was Bernard born? How long after the Norman conquest of England? How old was Bernard when Peter the Hermit entered on the First Crusade? What was Bernard's historic period?

Read very carefully *Via Christi*, pages 123 to 128, inclusive, and prepare an abstract of them for your own use if studying this great character. In what did Bernard show the true missionary spirit? In what countries were schools founded through his influence? Is he best remembered by his martial career or by his lyrics? In what class of men was the saintly Bernard most deeply interested?

Does not his interest in criminals and outlaws reveal the spirit of the Master who came to seek and save the lost?

What is known of Bernard's mother?

When did woman begin to take her modern place of honor in the Church?

Francis of Assisi. (1182—1230.)

One of the most inspiring and devout of saintly characters, Francis of Assisi, is beloved by Romanists and Protestants alike. What do we know of him, of his parentage and upbringing? What order did he found? In what capacity and in which crusade was he prominent? What was the dominant note of this good man's life?

Raymond Lull. (1236—1315.)

What do we know of this third great man, soldier of Christ and preacher of righteousness in an age of the quickening dawn of religious liberty? Of what nationality was Raymond and where was he born? What sort of crusade did he try to bring against Islam? Is it not significant that Raymond Lull in many important features prefigured the modern missionary? What great movement in Western knowledge of Oriental tongues did he inaugurate? What was his immortal motto? (See page 132.)

A transcript of the careers of this valiant three, Bernard, Francis and Raymond, would be of great value to any faithful student.

HYMN OF BERNARD OF CLAIRVAUX.

"Jesu, Dulcis Memoria."

Jesus, the very thought of Thee
With sweetness fills my breast;
And sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind!

O Hope of every contrite heart!
O Joy of all the meek!
To those who fall how kind Thou art!
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus—what it is
None but His loved ones know.

Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And through eternity!

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. To whom belongs the honor of opening Japan to the commerce of the world?
2. Who were the first American Protestant missionaries there?
3. What signal gathers villagers to a meeting in Kanazawa?
4. What touching sight was witnessed in the home for lepers in Tokyo?
5. Are Japanese kindergartens very different from our own?
6. What new feature for women's pleasure exists in Japan?
7. In what arts are Japanese ladies proficient?
8. How did an old Japanese janitor learn about Christ?
9. Would you enjoy a breakfast served as it was in a village tour described in this number?
10. Why is Delhi specially interesting?
11. How is water carried for household use in Dehra?
12. What interesting request was made to Mrs. McGilvary?

These questions may be profitably added to by the leader of a meeting, who may write out others of her own and distribute them on slips of paper to those who read WOMAN'S WORK. The acting editor of the magazine omits the page references, as she considers it a good plan for readers to hunt diligently for answers all through the periodical, from the first to the last page.

SINCE LAST MONTH.

ARRIVALS:

June 25.—At Vancouver, from Central China, Miss Emma Silver, Topeka, Kan.

June 27.—At San Francisco, from Japan, Rev. J. C. Ballagh, North Fork, Va.

From Japan, Miss Grace Glenn, Fort Wayne, Ind.

DEPARTURES:

August 16.—From San Francisco, per S.S. *American Maru*, to the Philippine Islands: Rev. and Mrs. A. A. Pieters, Rev. and Mrs. Paul Doltz, Rev. Lewis B. Hillis.

August 20.—To West Persia, on S.S. *Teutonic*, from New York: Rev. and Mrs. E. W. McDowell and two children, Miss Lucille Drake, Miss Mary Jewett, Mrs. L. C. Van Hook.

To East Persia: Miss Cora Bartlett, Miss Eva Ballis, Rev. F. M. Stead, E. T. Lawrence, M.D., J. A. Funk, M.D.

August 23.—From New York, for West Africa, per S.S. *Umbria, via* Liverpool, September 4: Rev. and Mrs. F. G. Knauer and two children, Dr. and Mrs. H. L. Weber.

August 26.—From Seattle, for Canton, China, on S.S. *Shinano Maru*, Paul J. Todd, M.D., Rev. A. J. Fisher.

From Seattle, to Central China, Mrs. E. L. Mattox and child, Rev. and Mrs. H. K. Wright.

From Seattle, to Japan, Rev. and Mrs. W. T. Johnson, Rev. D. A. Murray, Miss A. L. A. Foster.

From Seattle, to Korea, Rev. and Mrs. Carl E. Kearns, Rev. and Mrs. Charles A. Clark.

To Laos, Rev. and Mrs. J. H. Freeman, Rev. and Mrs. Howard Campbell and two children, Rev. and Mrs. Henry White, Rev. and Mrs. C. L. MacKay.

To Peking, China, Mrs. J. L. Whiting, Miss Grace Newton, Rev. and Mrs. W. W. Hicks.

To Shantung, China, Rev. George A. Armstrong, Rev. Thomas R. Guy, Miss A. K. M. Franz, Miss M. F. Hall, Miss Grace Corbett.

August 29.—From London, via Singapore, to Laos, Rev. Roderick Gillies.

DEATH:

August 2.—In Bahia, Brazil, Rev. George W. Chamberlain, D.D.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted in September.

September. Prayer Union.—*Our Young People's Work.*

Third Tuesday in September (16th), *prayer-meeting in small auditorium. Come and unite with us in this opening autumn service. Let us pray for a deep and true revival of missionary interest as we enter upon active work after the summer separation.*

OUR seven *traveling libraries* are all in circulation, and good accounts come to us of their usefulness. In every case the presbyterial society using them has desired to keep them for a second or even a third term. Two presbyteries have been stimulated to adopt the plan for themselves and are circulating several cases of their own. Any information in regard to this valuable accessory to our work will be cheerfully given by addressing *Miss Julia A. Wilson, 501 Witherspoon Building.*

With the Tibetans in Tent and Temple, by Dr. Susie C. Rijuhart, is the latest addition to our library. More exciting than a romance, because it is true, it leads far in the Forbidden Land and makes us know its people. While we hope the experience of these devoted missionaries may never be repeated, and one almost questions the need of such sacrifice, yet the closing plea for Tibet is so strong as to be almost unanswerable.

Another recent addition is the *Report of the Conference of Missionaries at Tokio, 1900.* There is scarcely an important point of Japanese history or policy that is not touched upon in these closely packed pages.

The *Historical Sketch of Japan*, 10 cts., has been revised and is now ready. The following testimony of its worth from Dr. Arthur J. Brown to Miss Nelson will indicate its value: "The manuscript on Japan reached me yesterday. I find it exceedingly well done, and see practically nothing that needs change. I highly appreciate the conscientious labor which you have put upon this sketch of Japan; it is admirable, and it will certainly do good. I am eager to get a copy."

Schools and Colleges of Japan, 4 cts., continues our valuable educational series, and other interesting material for Japan may be had by addressing headquarters.

The *Year Book of Prayer, 1903*, will be ready by October 1. An attractive leaflet announcing it may be had at this time, free upon application, sending word how many copies are needed.

"HAVE you a Candidate Committee?" This question was recently received from one of our valued presbyterial officers. A glance at the third page of WOMAN'S WORK cover, as well as the list of committees in the respective Annual Reports, will show that each Board has its own Candidate Committee, with mention of names. Do our officers read the Annual Reports carefully?

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE field secretary has the floor for this month and wants every presbyterial and synodical officer in the Board's territory to "read,

ponder and digest." And then every member of a missionary society anywhere to read and become a whole-hearted "assistant officer" for this coming winter.

THIS is the month in which workers should offer most earnest and definite prayer for the presbyterial and synodical meetings of September and October. Pray for the presence of the Holy Spirit in those meetings; for a large attendance; for the presentation and adoption of plans for the expansion of the work along all lines; for a spiritual up-lift and a vision of Christ's love for the *whole* world, and your share and mine in making known that love.

THEN follow prayer with work. Go to the meeting; don't let a slight reason keep you at home. Go to give as well as to receive. Help to plan large things; encourage the leaders by a spirit of enthusiasm and optimism. Don't refuse to render a single service asked of you, however large, however little. Carry back much to your own society; make clear to them the plans of work for the coming year; secure their endorsement of those plans—there's everything in the way they are presented to your workers; and remember that your responsibility for the successful completion of those plans does not cease till they are no longer plans, but accomplished facts.

THIS year: everybody a "lifter," not a "leaner."

PRESBYTERIAL and synodical officers, rejoice and give thanks if all your pledges are met and all your plans for last year accomplished. But don't say "We will do as well next year." Success this year means advance next year. Better follows good, and best follows better. Write expansion over all your plans and prayers; make the first very practical and definite, and the second equally definite and faith-filled. Next to love, hope is the largest word in the Bible, and hope springs out of love.

THIS year: "a blessing that there shall not be room enough to receive it."

EVERYBODY: wouldn't it be fine to begin holding praise-meetings that meant praise about next January! Praise for large increase in gifts, in membership, in spirit of prayer! We could, if we began now, NOW, to work for it, and kept on working for it every day till then. And wouldn't it be a blessing to *you*, as well as to the treasurer, if next April only songs of praise were heard at Room 48, instead of anxious lamentations! But we should have to begin NOW to make that a certainty. Why not?

THIS year: more *lives* given to this work. Seek out those who could be led to give *themselves*, which is so much greater as a gift than any money gift. Look in your own homes for these "living gifts."

THIS year: one hundred thousand dollars for the Lord's work from the Board of the Northwest. We could; why shouldn't we?

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoons. Send letters to Room 818, 156 Fifth Ave.

WE would call the attention of those in each auxiliary who have the Summer Offering in charge to the fact that this is the last month in which to collect and forward to the presbyterial secretary such sums as can be raised for this great medical branch of our missionary work. Those who heard Dr. Brown's address before General Assembly will not soon forget his earnest words, "Asia is a land of pain," nor his description of the physical and mental suffering inflicted on women and children through ignorance. Presbyterial secretaries, please send all money to New York before November 1.

FROM a presbyterial report we clip the following: "There is no greater work given into the hands of the Church than the work of missions—the obligation to share what we have received. We each of us have but one life to live. Is there any way in which we can make it worth as much as in helping to bring the knowledge of what our Lord is—inspiration, guide, comforter, friend, eternal hope—to those who have not seen the Father in the face of Jesus Christ? Let us realize more what He is to us, that we may feel how desolate and hopeless it would be not to know of His love. And let us this year do our part of this great work for Him with the very best of ourselves, giving to it our time, our careful thought, our personal vital effort."

MISS GRACE NEWTON started early in August for San Francisco, returning to her work in Peking. The noonday prayer-meeting at headquarters, which was also her "farewell," was made most interesting by the presence of both Dr. Brown and Mr. Fenn, who know so well the changed conditions in Miss Newton's field. Later in the month, Mr. and Mrs. Harrison K. Wright sailed from Seattle for Central China as the representatives of the Rutgers Riverside Church of New York City. Miss Franz, one of our new missionaries, has been appointed to the West Shantung Mission, and Miss Hoffman to the Central China field. Miss Hoffman will accompany Miss Lobenstine, who will return in the autumn after passing the summer in this country.

TO presidents or committees who are now planning a "year of meetings" we offer the following suggestions in regard to the material which may be ordered from the literature department: From *Presbyterian Foreign Missions* (50 cts., 7 cts. postage), by Robert E. Speer, can be arranged a set of capital programmes on our various fields. To carry out these programmes we have sets of maps (10 cts.), Flags of the World (25 cts.), sets of pictures (25 cts.), *Questions and Answers* (5 cts.), leaflets in packets (10 cts.), and the *Year Book for 1903* (10 cts.), which will be ready in October.

For those who have already studied "Countries" there are our new programmes on various aspects of mission work. The first of the set of eight studies will be on Medical Missions. The programme, with its companion leaflet, *Skill and Sympathy*, will be ready in October. Other helps are *Presbyterian*

Medical Missions, The Great Physician, His Words and Deeds, Heathen Claims and Christian Duty, Medical Missions, by Mrs. Bishop.

Via Christi (in cloth 50 cts., paper 30 cts.) and *Earliest Missions in All Lands* (10 cts.) form a fascinating study for one or even two years. Following *Via Christi* comes the second book in the series, *Lux Christi, a Study of India* (50 and 30 cts.). To accompany this there are maps, pictures and programmes.

For praise-meetings we have a new and beautiful service, $1.10 per 100 copies.

For every day in the year: *The Year Book of Prayer for 1903.* We call especial attention to this, and ask that orders for it be sent in early. A set of programmes for children's meetings is in preparation.

NEW LEAFLET: *Why Have a Dull Missionary Meeting?* 2 cts.

FOR September meetings: *The Historical Sketch of Japan,* revised edition, 10 cts.; *Question Book,* 5 cts.; *Map, Illustrated Programme,* each 1 ct.; *Home Life in Japan, Mesima Shimeta, Schools and Christians in Japan,* each 2 cts.; *Presbyterian Schools and Colleges in Japan,* 4 cts.

From Northern New York.

THE semi-annual meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the First Presbyterian Church, Schenectady, N. Y., Thursday, Oct. 9, 1902. The sessions will open with a devotional service at 9.45 A. M., which will be followed by the president's address, brief reports and a missionary address. At the afternoon session, which will convene at two o'clock, there will be an open conference on young people's work. At this writing it is expected that the Rev. H. G. Underwood, D.D., Seoul, Korea, will give the address at the afternoon session.

We would earnestly request that our young people's societies be fully represented at this meeting and take part in the conference.

The trains, as well as the trolley cars, run so frequently and conveniently from Albany, Troy and Saratoga that there should be a large representative meeting. Delegates unable to make train connections will be entertained over night. The names of such delegates should be sent to Mrs. W. E. Woodward, 35 Wendall Avenue, Schenectady, N. Y., by October 6. Lunch will be served by the ladies of the church to all in attendance.

Full information in regard to the meeting will be sent to all the auxiliaries and young people's societies. If not received by October 1, please notify Miss E. A. Darling, 4 Nelson street, Auburn, N. Y.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE new work for the year has been assigned and accepted, and it is to be hoped that each society will begin making arrangements to take a special object. All applications for special objects should be made to Mrs. J. A. Allen, 3727 Westminster Place, St. Louis, Mo.

THE Silver Anniversary Fund was voted for the use of the hospital at Ichowfu, where Dr. E. E. Fleming is at work. This was decided at Annual Meeting, subject to the approval of the Assembly's Committee in New York. Word has reached us that Dr. Brown, in his late trip through the foreign field, was particularly impressed with the need of a hospital at Ichowfu, so our $600 will go to securing the ground and paying as much as possible toward the building. We are sure that those who worked so effectively for the fund will labor with equal ardor to secure the additional money needed for Dr. Fleming's hospital, and so build a lasting memorial to the twenty-fifth anniversary of our beloved Board.

So many appeals have been made to the societies to send in their remittances quarterly that it is with real pleasure that we announce that at the end of the first quarter one presbyterial society—Osborne—sends in a remittance from *every society* in the presbytery. This speaks well for the local societies, the local treasurer and the presbyterial treasurer. Cannot the other twenty-one presbyteries emulate Osborne's example?

WE have set $15,000 as the mark for the present year for the foreign mission collection for our Board. Who will help us fulfill our ambition?

WE still have on hand about one hundred of the Silver Anniversary mite-boxes, which we shall be glad to mail to societies or individuals who have not had the *pleasure* of contributing to this most interesting fund.

We are glad to know we are to have a share in a most blessed work in China through this silver money.

WHEN this magazine reaches you we expect to be able to fill orders from our auxiliaries for the second book in the series on United Study of Missions, *Lux Christi, a Study of India, a Twilight Land.* Price of the book: Paper, 30 cts.; cloth, 50 cts. We will have, to use with the book, an outline wall map of India for 25 cts. A set of twenty-four pictures will also be furnished at a cost of 20 cts. a single set. If you are on the committee to prepare a programme for the November praise-meeting, send stamp for sample copy of our *newest leaflet.* We have something you will use.

For all the above address Woman's Presbyterian Board of Foreign Missions of the Southwest, Room 21, 1516 Locust St., St. Louis, Mo.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

WE who live at the western edge of our continent were happy in being the first to greet Miss Ellen C. Parsons, the editor of WOMAN'S WORK FOR WOMAN, as she touched the shores of her homeland again. She was met with a royal welcome in San Francisco and adjacent cities, and could not during her short stay accept all of the invitations from those who have sought to do her honor.

The readers of WOMAN'S WORK may feel that through her courage and persistent ef-

fort to make the circuit of the world, to better furnish her mind with material for the magazine, they are the ones to receive the greatest benefit. The Occidental Board tendered Miss Parsons a reception, which was well attended, and those who have heard her speak in the past will believe that she has lost none of the fire which has hitherto animated her, but that she has added the charm of being able to tell what she has seen with her own eyes and heard with her own ears. She expects the magazine to be a real twentieth century magazine, if that means that every enterprise bearing that date shall excel all other efforts in the past. She hopes that 700 subscribers will roll in soon to make the list reach the coveted 20,000. California has only a meagre list and must retrieve its reputation. [We have already reached and passed 20,000 paid-up subscriptions. See editorial note.]

AFTER Miss Parsons' address Rev. Graham Lee of Korea gave a vivid account of his labors at Pyeng Yang and adjacent districts, and like Paul, who "also" "had the care of all the churches," he found himself the pastor of forty-seven and a half churches, the half being in Pyeng Yang. We can believe that he needs the furlough he is now enjoying in San Rafael.

LEAFLETS for Japan: *Historical Sketch*, 10 cts.; *Questions and Answers*, 5 cts.; *Neesima* (Hero series), 2 cts., 15 cts. per doz.; *Woman's Lot in Japan*, 1 ct., 10 cts. per doz.; *Home Life*, 2 cts., 15 cts. per doz. We have a new tract upon the Chinese and Japanese in America.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

AT the last Board meeting Dr. Maud Allen's report of her visits to societies was listened to with the keenest interest and pleasure. She said she had had a lovely time, every one was so kind and hospitable, and she was quite impressed with the enthusiasm she met with in some places. One woman, in order to hear her, walked several miles, leading one child and carrying another in her arms. She came again in the evening and said she "wouldn't have missed it for anything." There was as much interest manifested by Miss McBeth's Nez Perce Indians at Lapwai as anywhere else. The significant fact that their church is *self-supporting* indicates the kind of Christians these Indians are. Last summer 600 of them were gathered together at a Christian camp-meeting on the 4th of July.

Dr. Eliza Leonard also had many pleasant experiences during her visits to societies in Southern Oregon and on the Sound.

Lux Christi, a Study of India, the second book in the series on United Study of Missions, bids fair to be even more popular than *Via Christi*, which was such a great success. There is to be a series of twenty-five pictures published separately, also a programme on each chapter, which leaders will find very cheap and very helpful, as they will contain quotations and references not in the book. New circles for this study are forming all the time, both among the old and young. Send for a few books and get your circle started, then send for more as you increase. The price is 30 cts. for paper and 50 cts. for cloth. Address Mrs. E. C. Protzman, 15 N. Park St., Portland.

THIS is the month for the second quarter's payments. The first quarter fell short as compared with last year. Let the treasurers "bring this to remembrance" at the meetings, and try to send a full payment, on time, into the Lord's treasury.

NEW SOCIETIES AND BANDS.

WASHINGTON, D. C.
Bethany Ch., Aux.
Bethany Ch., Little Light Bearers' Bd.
4th Ch., Jr. Miss. Soc.
Gunton Temple Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1902.

[PRESBYTERIES IN SMALL CAPITALS. *THANK OFFERING.]

BUTLER.—Allegheny, 2; Butler, 1st, 12, Y. W., 65, S.C.E., 5; 2d, S.C.E., 16.20; Centerville, 4; Concord, 18; Grove City, 12.30; Martinsburg, 10; Middlesex, 7; North Washington, 15.80; Petrolia, 2.50; Plains, 6.30; Portersville, 8, $184.10

CARLISLE.—Carlisle, 2d, 30; Chambersburg, Falling Spg., 5.50; Harrisburg, Covenant, S.C.E. Jr., 5; Market Square, 66.30, Sr. Dept. S.S., 25.47, S.C.E. Jr., 51; Middle Spring, S.C.E., 1.25; Newport, 7.25; Shippensburg, 34.70, Y. L. Bd., 25, Hull Bd., 13.35; Steelton, S.C.E., 5, 269.82

CLARION.—Academia, 6; Beechwoods, 16.60; Bethesda, 12.75; Brockwayville, 25.25, Always Ready Bd., 26; Brookville, 20, Y.L.B., 20; Callensburg, 1; Clarion, 6, King's Daughters, 5; DuBois, 15.50, Stewart Aux., 3.10, Cheerful Workers Bd., 6; East Brady, 25; Edenburg, 17.09, Y.L.B., 20, May Flower Bd., 7.75; Emlenton, 10, Happy Thought Bd., 4; Endeavor, 2; Greenville, 6; Johnsonburg, S.C.E., 4.60; Leatherwood, 24; Licking, 14; Mt. Tabor, 12.50; New Bethlehem, 8, Star Bd., 10, S.C.E., 4; New Rehoboth, 13; Oil City, 2d, 10, Good Will Bd., 3; Penfield, 15; Pisgah, 80, S.C.E. Jr., 5; Punxsutawney, 34.20, A. C. Good Bd., 6.64; Reynoldsville, 5; Richland, 19.40; Scotch Hill, 2; Shiloh, 5; Sligo, 3, S.C.E., 10; Sugar Hill, 11; Summerville, 5; Tionesta, 20.61, S.C.E. Jr., 1.25; West Millville, 12, 563.44

CLEVELAND.—Akron, 1st, S.C.E., 10; Ashtabula, 1st, 6; Cleveland, 1st, 475.60, S.C.E., 35; 2d, 78.59; Beckwith Mem'l, 13.20, S.C.E., 18.95; Bolton Ave., 23, S.C.E. Jr., 1.23; Case Ave., 18.10, S.C.E., 10; Madison Ave., S.C.E., 1.55; Woodland Ave., S.C.E., 117.50, King's Sons and Daughters, 30; Glenville, S.C.E., 10; Painesville, Lake Erie Coll., 30; So. New Lyme, S.C.E., 2.50, 881.12

DAYTON.—Clifton, 5.70; Greenville, 10; Middletown, 1st, 17.50; Piqua, S. S. Bd., 25; Seven Mile, 12.50; Springfield, 1st, 16; 3d, 10.44; Troy, 25, Second Aux., 18.75; Xenia, 15.45; Silver Off. May Pres. Meeting, 422.86, 579.20

ELIZABETH.—Basking Ridge, S.C.E., 15; Carteret, S.C.E., 5; Cranford, 13.82, Y. L. Bd., 25; Elizabeth, 1st, 25, S.C.E., 10.26; 2d, 24, Band, 6, S.C.E. Jr., 2; 3d, 14; Madison Ave., 8; Westm'r, 54, Band, 10, S.C.E., 25; Lamington, 23.50; Plainfield, 1st, S.C.E., 10; Crescent Ave., 180; Roselle, 25.82; Springfield, S.C.E., 8.35; Westfield, 10; Woodbridge, 10, 504.75

ERIE.—Erie, Central, S.C.E., 12.58; Chestnut St., S.C.E., 3.75; Park, S.C.E., 16.25; Edinboro, 3.52; Girard, 3.22; Kerr Hill, S.C.E., 5; Meadville, 1st, S.C.E., 2.50; Mercer, 1st, S.C.E., 19.40; Oil City, 1st, 20; Sunville, S.C.E., 5; Warren, A E., 19.40; Oil City, 1st, 20; Sunville, S.C.E., 5; Warren, A Lady, 450; Waterford, S.C.E., 5; Westm'r, 2, 548.22

JERSEY CITY.—Englewood, 1st, 75.79, Y. L. M. Guild, 67; Garfield, S.C.E., 4; Hackensack, 11, S.C.E., 10; Hoboken, 1st, 31; Jersey City, 1st, 37.92, Y. L. Soc., 14, S.C.E., 12; Westm'r, 10, S.C.E. Int., 7.50; Kingsland, S.C.E., 5; Leonia, 4.07; New Foundland, 6.97; Passaic, 21.55, S.C.E. Jr., 30; Paterson, 1st, 15; East Side, 10; Redeemer, 15.50, Y. W. Aux., 7.50; Rutherford, 17.85; West Hoboken, 20, 433.65

KINGSTON.—Chattanooga, 2d, 4.65, Y.L.S., 2.17, 6.82

LACKAWANNA.—Ashley, S.C.E., 3; Athens, 32.50; Canton, 1st, S.C.E., 25; Carbondale, 1st, 53.25, Primary Cl., 15, True Light Bd., 3.80, S.C.E., 10; Honesdale, 70, S.C.E., 10; Kingston, S.C.E., 20; Montrose, 100; Moosic, 10; Plymouth, 9.40; Scranton, 2d, 250, Girls' Bd., 20; Washburn St., 9.20; Towanda, 48; Towanda District Meeting, 55.50; Troy, 20; Ulster, 6.25; Uniondale, 5; West Pittston, 25, Y. P. Bd., 10.50, Workers (Colored), 2.67; Wilkes-Barre, 1st, 100; Wysox, 5, 919.07

LEHIGH.—Allentown, 7; Easton, 1st, 60; Brainerd Union, 27.70; Hazleton, 42.41, S.C.E., 4; Mauch Chunk, 28; Pottsville, 1st, 15, 184.11

MAHONING.—Alliance, S.C.E., 13.77; Brookfield, 4; Coitsville, S.C.E., 4; Concord, 4.50; Kinsman, 10; Lisbon, 25, S. C.E., 33; Youngstown, 1st, 4; Westm'r, 13.20, 111.47

MONMOUTH.—Lakewood, N. J., G. M. Soc., 75.00

MORRIS AND ORANGE.—East Orange, 1st, 187.50, Willing Workers, 40; Arlington Ave., 25; Bethel, 17.50, S.C.E., 15; Brick, 100; Madison, Bd., 5; Mt. Olive, Olive Branches, 3.76; Orange, 1st, 125, Boys' Club, 27; Central, 100, Y.P. Ass'n, 50; Parsippany, S.C.E. Jr., 5.25; South Orange, Trinity, 30, S.C.E., 8; West Orange, St. Cloud, S.C.E., 10, 699.01

NEW CASTLE.—Forest, 4.26; Glasgow, 7; Green Hill, Earnest Workers, 3.70; Lower Brandywine, 3.90, Y.L.C., 5; Perryville, 5; Red Clay Creek, S.C.E., 8; Rock, 5; West Nottingham, 9.50; Wilmington, Central, 51; Rodney St., 18.90; West, S.C.E., 5; Zion, 3.15, I'll Try Bd., 6, Happy Harvesters, 5, 140.41

NEW BRUNSWICK.—Bound Brook, 6.50; Flemington, 17.30, Gleaners, 25; Frenchtown, S.C.E. Jr., 10; Hopewell, S.C.E., 3; Lambertville, S.C.E., 25; New Brunswick, 1st, 25; Pennington, Anna Foster Bd., 5; Princeton, 1st, 87.01; Stockton, S.C.E., 2; Titusville, Sunshine Bd., 2.50; Trenton, 1st, 125, S.C.E., 12.50; 4th, 135; Prospect St., 30; Bethany, 5; Walnut Ave., 6.25; East, S.S., 10; Personal, 5; Misc., 24, 561.06

NORTHUMBERLAND.—Beech Creek, S.C.E., 5; Bloomsburg, 10.50; Danville, Mahoning, 24.05; Milton, 32, Y.W. Aux., 4.50; Mooresburg, Y.P. Soc., 3.58, A Lady, 25; Muncy, 8.95; Northumberland, S.C.E., 5.58; Sunbury, Y.W. Soc., 4.50, S.C.E. Jr., 6; Trout Run, 2.70; Washington, Y. W. Soc., 8, S.C.E., 3; Williamsport, 1st, 69.83, Richard Armstrong Soc., 30; 3d, 55.01, 293.20

PHILADELPHIA.—Arch St., 300, Y.P. Soc., 11.19; Bethany, 60; Bethlehem, Y.P. Ass'n, 33.65; Cohocksink, 16; Covenant, S.C.E., 5; Harper Mem'l, 18, Y.L.B., 15; Holland Mem'l, S.C.E., 18; Mutchmore Mem'l, S.C.E., 10; North Broad St., 130.56; Northern Liberties, 1st, Little Gleaners, 30; Northminster, 540; Patterson Mem'l, Y.L.B., 10.65; Princeton, Bd., 10; St. Paul, 10; Susquehanna Ave., 30; Tabernacle, Y.L.B. Jr., 25; Union Tabernacle, Bible Union, 30, S.C.E., 31, 1,334.05

PHILADELPHIA NORTH.—Abington, 10, Susan B. Smith Bd., 19, S.C.E., 5; Ann Carmichael, S.C.E., 20; Brownsburg, Thompson Mem'l, S.C.E., 2.56; Carmel, Edge Hill, S.C.E., 4; Conshohocken, S.C.E., 2; Doylestown, 37.50; Mechanicsville, Bd., 5; Frankford, Y.P. Union, 18; Germantown, 1st, 108.15; Somerville, S.C.E., 2, Eliot Boys' Bd., 9.79, Senior Bd., 6.46; 2d, 25; West Side, 9.75; Hermon (Frankford), 2.50, Y.L. Bd., 6.25, S.C.E., 12.50, S.C.E. Jr., 1.25; Holmesburg, 1st, 5.29; Lawndale, S.C.E. Jr., 3; Lower Providence, 5, S.C.E., 1.56; Eagleville, S.C.E., 1; Manayunk, 10, S.C.E., 5, S.C.E. Jr., 2; Mt. Airy, S.C.E., 5; Narberth, S.C.E., 4; Neshaminy of Warminster, 5; Ivyland, S. C.E., 3, S.C.E. Jr., 50 cts.; New Hope, 4, S.C.E., 1.50; Olney, 1.36; Pottstown, S.C.E., 6.53; Hill School, Bd., 120; Reading, 1st, S.C.E., 25; Wissahickon, 7.50, S.C.E., 5; A Group of Girls, 1.75; Offerings from Shanghai, 3.35, 533.05

PITTSBURG AND ALLEG. COM.—McKee's Rocks, S.C.E., 7.50

REDSTONE.—Belle Vernon, S.C.E., 10; Connellsville, 25; Little Redstone, 7; Long Run, S.C.E., 10; McKeesport, 1st, 25; New Providence, 13.25; Rehoboth, S.C.E., 12.50; Uniontown, 1st, 50, Children's Bd., 15, 167.75

WASHINGTON.—Burgettstown, 1st, 18; Hookstown, District Meeting, 20.30; Upper Buffalo, McMillan Bd., 30; Washington, 1st, 75, Cornes Bd., 25, Sewing Society Aux., 40; 2d, 11.61, Girls' Gleaners' Bd., 6.32; Waynesburg, S.C. E., 5; Wellsburgh, 10; West Alexander, 50; Wheeling, 1st, 75; Vance Mem'l, 25; Six Months' Int. Cunningham Lester Mem'l Fund, 45, 436.23

WOOSTER.—A Friend, 2; Apple Creek, 3; Bellville, 2; Creston, 5; Jackson, 10; Lexington, S.C.E., 3.75; Mansfield, S.C.E., 30.20; Millersburg, 8.50; Savannah, 15.75; Wayne, 4.65; West Salem, 5; Wooster, 1st, 10.75; Westm'r, 36.35, Y.L. Bd., 3.35, 140.30

ZANESVILLE.—Brownsville, 8.11, S.C.E., 5; Coshocton, 10; Dresden, 1.50; Frazeysburg, 2.25; Hanover, 1; Homer, 14; Martinsburg, 6.15; Mt. Vernon, 12.50, Busy Bees, 2; Newark, 2d, 45; Pataskala, 6; Zanesville, 1st, 11; 2d, 10, Y. L. Bd., 10, 144.51

MISCELLANEOUS.—Int., 25; A Friend, 2; A Lady, 20, 47.00

Total for July, 1902,	$9,769.84
Total since May 1, 1902,	19,278.25

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1902.

* Indicates gifts for objects outside of appropriations of the Assembly's Board.

ABERDEEN.—Aberdeen, 25; Britton, 5; Eureka, 8.55; Groton, 10, $48.55

BLOOMINGTON.—Bement, 9.27; Bloomington, 2d, 68.19, C. E., 10; Champaign, 153.21; Clinton, 25, Y.W.S., 3; Cooksville, 2; Danville, 1st, 12; Hoopeston, 20; Lexington, 7.95; Paxton, 15; Rankin, 8.85; Tolono, 9.44; Urbana, 12.40; Wellington, 1, 357.31

BOULDER.—Berthoud, C. E., 2.50; Boulder, 29, C. E., 11.75; Brush, 1; Cheyenne, 15; Greeley, 10; Ft. Collins, 12.50; Ft. Morgan, 2.85; Timnath, 3.75, 88.35

BUTTE.—Anaconda, 5.30; Butte, 1st, 6; Deer Lodge, 1.80, 13.10

CAIRO.—DuQuoin, 8.00

CHIPPEWA.—Baldwin, 5; Bayfield, 1.80; Chippewa Falls, 1.50; Eau Claire, 13.25; Hudson, 8.45; Phillips, 1.03; Lake Nebagemain, 4.20, 35.23

CHICAGO.—Arlington Heights, 15; Chicago, Crerar Chapel, Jr. C.E., 5; 1st, 12.50, Helpful Workers, 2.50; 3d, C.E., 162; 4th, C.E., 61.20; 6th, 17; 7th, C.E., 8; 8th, C.E., 15; Englewood, 1st, 12, Boys' Congress, 5, C.E., 12.50; 41st St. Ch., 15; Hyde Pk., 88; Lake View, Girls' Bd., 2.50; Millard Ave., 2; Roseland, C.E., 2; Woodlawn, 6.25; Evanston, 1st, 137.50, Noyes Circle, 31.25, C.E., 31.25; Highland Pk., 22; Homewood, 1.50; Joliet, Central Ch., 11; Lake Forest, 292, Steady Streams, 130.05, Ferry Hall, 50, Y.P.S., 32.66; Oak Pk., 70.50; Mrs. D. B. Wells, 5, 1258.16

CORNING.—Bedford, 6.75; Clarinda, 10; Corning, 6.50; Creston, 7.50; Platte City, 5; Red Oak, Mrs. Cook, 50, 85.75

COUNCIL BLUFFS.—Audubon, 12, C.E., 3.50; Atlantic, 3.22; Council Bluffs, 2d, 1.50; Guthrie Center, 3; Hardin Tp., 2; Logan, 2.50; Menlo, 4.50; Woodbine, 20.60, 56.82

CRAWFORDSVILLE.—Attica, 17.55; Clinton, 3.50; Covington, 2; Delphi, 12.50, C.E., 5.62; Frankfort, 23.17; Ladoga, 4.34; Lafayette, 1st, 14.50; 2d, 25; Newtown, 16; Rockfield, C.E., 2.50; Romney, 10; Rossville, 2.50; Bethel Ch., 9; S. Lexington, 1.48; Thorntown, 13; Waveland, 6.25; Spring Grove, 12.15, 181.06

DES MOINES.—Centerville, 14.55; Colfax, 2; Dallas Center, 3.88; Des Moines, Central Ch., C.E., 11.50; East Ch., 6.25; Westm'r Ch., 5.43; Highland Pk. Ch., 3.25; Dexter, 6.25; Indianola, 6.25; Knoxville, 3; Newton, 4.85; Oskaloosa, 11.60; Perry, 3; Russell, C.E., 5; Winterset, 15.63, 102.44

FARGO.—Lisbon, 2.00

FT. DODGE.—Carroll, 5; Ft. Dodge, Jr. C.E., 15; Glidden, 2.50; Grand Junction, 12.14; Rockwell City, Jr. C.E., 2.23, 36.87

FT. WAYNE.—Bluffton, 5; Elkhart, 19; Ft. Wayne, 1st, 13.20; Westm'r Ch., 10.32; Goshen, 45.82; Hartington, 10; Kendallville, 6.90; Lima, 2.39; Ossian, 5, Jr. C.E., 75 cts.; Waterloo, 5, 123.38

FREEPORT.—Freeport, 1st, 25; 2d, Jr. C.E., 5.50; Harvard, 2.50; Oregon, 6.75; Winnebago, 20.95, 60.70

GREAT FALLS.—Great Falls, 10.70, C.E., 3.55, Jr. C.E., 1.50, 15.75

HASTINGS.—Edgar, 2, C.E., 5; Hastings, C.E., 18; Nelson, 6; Superior, 1.20, Jr. C.E., 1.71, 33.91

HELENA.—Bozeman, 9.60; Helena, 4.45, 14.05

IOWA.—Burlington, 1st, 13.90; Fairfield, 25; Keokuk, Westm'r Ch., 20; Price's Creek, 80 cts.; Martinsburg, 3.75; Mediapolis, 2.15; Mt. Pleasant, 14.48, C.E., 2.50; New London, 1; Ottumwa, 10, 93.58

IOWA CITY.—Brooklyn, 8.50; Conroy, 3.50; Iowa City, 20; Scott Ch., 5; Marengo, 4.40; Muscatine, 14; Tipton, 1st, 7.90; Red Oak Grove, 2.50; Washington, 12.50; Williamsburg, 5, 83.30

KEARNEY.—Central City, 6, C.E., 6.25; Fullerton, 8.75, Jr. C.E., 5.10; Gibbon, 2; Kearney, 2; Lexington, 3.55, C.E., 5; Litchfield, 2.05; North Loup, 1.10, C.E., 1.30; North Platte, 7.10; Ord, 3, 53.20

KENDALL.—Malad City, 2.00

LA CROSSE.—La Crosse, 4.50; Holland, 3, 7.50

LAKE SUPERIOR.—Ford River, 4; Ishpeming, C.E., 4.50; Marquette, 25; Sault Ste Marie, 20, 53.50

LOGANSPORT.—Bourbon, 1.50; Brookston, 50 cts.; Buffalo, 1; Concord, 2.10; Crown Point, 9.45; Hebron, 4; Hammond, 3; La Porte, 15.56, C.E., 10; Lake Prairie, 50 cts.; Logansport, Broadway Ch., 4.87, Mrs. Isaac N. Crawford, 8.75; Michigan City, 9.70; Mishawaka, 5; Monon, 4; Monticello, 8.75; Odessa, Meadow Lake Ch., 3; Plymouth, 1.10; Remington, 7.20; Rochester, 3; South Bend, 5; Valparaiso, 11.40; Winamac, C.E., 50 cts., Pbyl. Off., 6.63, 126.51

MADISON.—Poynette, 4.00
MANKATO.—Amboy, C.E., 6; Delhi, 5.45; Jackson, 1.79; Le Sueur, 12.50; Mankato, 11.60; Slayton, 3.65; St. James, 2.65; Winnebago City, 7.65, C.E., 15; Worthington, 35, 101.29
MATTOON.—Arcola, 1.50; Kansas, 7.60; Mattoon, 11; Shelbyville, 15, C.E., 8.64; Tower Hill, 2.50; Vandalia, 6.25, 52.49
MINNEAPOLIS.—Maple Plain, 3.25; Minneapolis, Andrew Ch., 22.40; Bethany Ch., 1.15; Bethlehem Ch., C.E., 15; 1st, 15, Y.W.S., 10; 5th, 5.22; Highland Pk., Jr. C.E., 1; Stewart Mem'l Ch., 18.80, 91.82
MONROE.—Coldwater, 5, Harrington Soc., 10; Deerfield, 5; Dover, 7.47; Jonesville, C.E., 4; Monroe, 16; Reading, 2.29, C.E., 2; Tecumseh, 10, 61.76
MUNCIE.—Anderson, 25, Willing Workers, 4, C.E., 7; Center Grove, 3, C.E., 60 cts.; Elwood, 7, Juniors, 1; Jonesboro, C.E., 2.50; Kokomo, 1.50; Marion, 17.50; Noblesville, 8; Wabash, 40; Winchester, 5.17, 122.27
NEBRASKA CITY.—Alexandria, 1.40; Beatrice, 1st, 28; Fairbury, 5.82; Hickman, German Ch., 15; Lincoln, 1st, 6.70, C.E., 14.11; 2d, 10.62; Palmyra, 3.40, C.E., 3.66; Pawnee, 6.40; Seward, 2; Tecumseh, 3.80; Utica, C.E., 4.50; York, 7, 112.41
NEW ALBANY.—Bedford, 6; Charlestown, 6; Corydon, 4.25; Cresswell, 1; Hanover, 5.30; New Albany, 1st, 10.70; 2d, 18.85; 3d, 7.75; Salem, 2.40; Seymour, Light Bearers, 5; Vevay, 1.63, 68.88
PEMBINA.—Grand Forks, Gilbert Bates, .50
PEORIA.—Eureka, Jr. C.E., 3.00
PETOSKEY.—Boyne, 1.05; Cadillac, 3; Lake City, 2.50; Mackinaw, 3; Petoskey, 5, 14.55
PUEBLO.—Colorado Springs, 37.50; Florence, 5.40, C.E., 5; La Junta, 2.50; Monte Vista, 10; Mesa Ch., C.E., 5; Walsenburg, 1.25, 66.65
RED RIVER.—Presbyterial Offering, 10.00
ROCK RIVER.—Albany, 1.80; Aledo, 12.27; Ashton, 4.50; Dixon, 5; Erie, Earnest Workers, 45; Geneseo, 5.60; Morrison, 10; Princeton, 18.55; Rock Island, Central Ch., 6; Broadway Ch., 15, Ruth's Bd., 25; Sterling, C.E., 6.25; Viola, 1.95, 156.92
SAGINAW.—Alma, College Soc., 15; Bay City, 1st, 28, S.S., 23.97; Saginaw, 1st, 66; Mrs. C. H. Green's Cl., 5; W. Bay City, Westm'r Ch., 25, Sunbeam Circle, 10, C.E., 5, 177.97
ST. PAUL.—Hastings, 6.10; St. Paul, Central Ch., 13.25; Dayton Ave. Ch., 45.98, C.E., 24.50; East Ch., 5; 1st, 10; Merriam Pk., Van Cleve Soc., 10.15; Westm'r Ch., 6.63; Stillwater, Allbright Bd., 6.25, 127.86
SCHUYLER.—Prairie City, C.E., 10.74
SPRINGFIELD.—Athens, N. Sangamon Ch., 15; Bates, 6; Decatur, 56.25; Westm'r Ch., 2.50; Jacksonville, State St. Ch., 47; Westm'r Ch., 24.25; Lincoln, C.E., 2.50; Macon, 9; Mason City, 11; Orleans, Pisgah Ch., 8.10; Springfield, 1st, E. J. Brown Soc., 17; 2d, C.E., 5; Portuguese Ch., *15; Sweetwater and Irish Grove, 1.80, 220.40
SIOUX CITY.—Alta, 1.83; Cherokee, 15; Cleghorn, 5; Ida Grove, 7.50; Le Mars, 7, C.E., 6.50; O'Leary, Union Tp. Ch., 4; Paullina, 3; Sioux City, 1st, 13.53; 3d, 5; 5th (Morningside), 1.25; Storm Lake, Pilgrim Ch., 5, 74.61
VINCENNES.—Evansville, Grace Ch., 12.45; Parke Mem'l Ch., 16; Walnut St. Ch., 40; Farmersburg, 5; Mt. Vernon, 2, C.E., 3.50; Petersburg, 2, Little Light Bearers, 1.49; Princeton, 4; Rockport, 2.15; Royal Oak, 3.50; Terre Haute, Central Ch., 5, C.E., 2.50; Washington Ave. Ch., 8.37; Vincennes, 11.65; Indiana Ch., Heart and Hand Soc., 1.10; Upper Indiana Ch., 4.70; Washington, 1.90, C.E., 5, 126.31
WATERLOO.—Ackley, 8; Marshalltown, 14; Williams, 5.55, 27.55
WHITEWATER.—Aurora, 2; Bright, Providence Ch., 2; Clarksburg, 3.30; College Corner, 5, C.E., 5, Jr. C.E., 3.50; Connersville, 7.50, Greensburg, 75, C.E., 2; Kingston, 16.30; Knightstown, 5; Lawrenceburg, 1.40; Liberty, 2.30; Mixersville, Harmony Ch., 2.50; Newcastle, 2.30; Richmond, 26.76; Rising Sun, 4.50; Rushville, 10; Shelbyville, 12.50; Union Ch., 5, 193.86

Total for month, $4,766.86
Total since April 20, 8,421.16

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph Street.
CHICAGO, July 20, 1902.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1902.

* Indicates Summer Offering.

BINGHAMTON.—Bainbridge, C.E., 25; Cortland, 25, $50.00
BUFFALO.—Buffalo, Covenant, M. Bd., 3; 1st, 25; Lebanon, C.E., 2; North, 34.53; Conewango, 2, C.E., 1; Dunkirk, C.E., 6; Hamburg, 7.50; Lancaster, 10; Silver Creek, 6.25; Tonawanda, C.E., 25; Westfield, Willing Workers, 5, 127.28
CHEMUNG.—Horseheads, Pleiades Bd., 40; Burdett, 15; Elmira, Franklin St., 6.50; North, 12, 73.50
EBENEZER.—Lexington, 2d, C.E., 5; Ludlow, 5, C.E., 5, 15.00
HUDSON.—Blauvelt, C.E., 5; Circleville, 2; Chester, Jr. C.E., 5; Haverstraw, 12.50; Hopewell, 4.43; Monroe, 4; Port Jervis, 13.45; Ramapo, 11.40, 57.78
LONG ISLAND.—Amagansett, 5.12; Bridgehampton, Y.L., 5; Cutchogue, 6; East Hampton, 29.64; Franklinville, C.E., 5; East Moriches, C.E., 4; Port Jefferson, C.E., 14.85; Remsenburg, 11.77; Setauket, 2.62; Shelter Island, 4, 88.00
NASSAU.—Astoria, 16.20; Freeport, 20; Glen Cove, 5; Hempstead, Y.L., 3.69, C.E., 4.50, 48.39
NEW YORK.—New York, Bethlehem Ch., 7; Central, Jr. C.E., 45; De Witt Mem'l, Jr. C.E., 5; Faith, C.E., 25; 5th Ave., Y.W., 100; Lenox, 5; Madison Ave., Y.W. Guild, 25; Mizpah Ch., C.E., 5; 13th, C.E., 13.50, Jr. C.E., 5.90; University Hts., 18.14, 254.54
OTSEGO.—Cherry Valley, 10; Delhi, 1st, 15.50; 2d, 14.25; Gilbertsville, 2.50; Oneonta, 21.75; Worcester, 5, 69.00
ROCHESTER.—Caledonia, C.E., 15; Dansville, 50, Humming Bird Bd., 8.80; Gates, C.E., 3; Rochester, St. Peter's, 12.50; Webster, 4.50, 93.80
SYRACUSE.—Hastings, 66 cts.; Lafayette, C.E., 10; Liverpool, C.E., 5; Mexico, 3.75; Oswego, 1st, 3; Pompey, C.E., 5; Skaneateles, 7; Syracuse, 1st, 72.47, C.E., 34.27; 1st Ward, 6; South Side, 8.99, 156.14
WESTCHESTER.—Dobbs Ferry, Greenburgh, 15; Irvington, C.E., 10; New Rochelle, 2d, Mission Bd., 3.75; Ossining, 36.80; Pelham Manor, Huguenot Mem'l, 11.25; Rye, 5, P. O., 32.30; South Salem, 32.50; Yonkers, Immanuel Ch., 5, 151.60
MISCELLANEOUS.—Int. Dodge Fd., 100; Int. Riesch Fd., 50; Int. on Deposits, 91.13; Miss M. Millar, 10, 251.13

Total for month, $1,436.16
Total for year, 14,085.59

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending July 24, 1902.

ARIZONA.—Peoria, $0.80
KANSAS CITY.—Appleton City, 3.65; Clinton, 4.30; Creighton, 2.94; Independence, 32; Jefferson City, 3.35; Kansas City, 1st, 20; 2d, 48.30; 4th, 2; 5th, 7.61; Linwood, 4.50; Lowry City, 1.42; Raymore, 2.55; Sedalia, Br'dw'y, 85 cts.; Central, 3.40; Sharon, 90 cts.; Vista, 1.90, 139 67
NEOSHO.—Chetopa, 6; Coffeyville, C.E., 5; Humboldt, 6.75; Independence, 9.58; Osawatomie, 2.50; Ottawa, 6; Parsons, C.E., 3; Waverly, 5.50; Scammon, C.E., 2.50; Yates Center, 4, Jr. C.E., 1.50, 36.13
LARNED.—Burrton, C.E., 2; Dodge City, Jr. C.E., 10; Hutchinson, 3, Girls' Band, 50 cts.; McPherson, 2.88, C.E., 10; Spearville, 2.25; Syracuse, 3, 33.63
OKLAHOMA.—Edmond, 1st, C.E., 1; Newkirk, 3.25; Norman, 2.50, 6.75
OSBORNE.—Calvert, Mrs. Bieber, 75 cts.; Colby, 2; Natoma, 1.25; Norton, 1, Osborne, 6.25; Phillipsburg, 2.50; Russell, 1; Tully P. O., Lone Star, 1; Smith Center, Bd., 2; Wa Keeney, 1.42, 19.17
OZARK.—Carthage, 1st, 12.50; Joplin, 1st, 1.86, King's Messengers, 60 cts.; Mt. Vernon, 2.45; Neosho, 4, Band, 5.50; Ozark Prairie, 1.70; Springfield, 2d, 65 cts.; Calvary, 15.20; Webb City, 1.25, Band, 2.50, 48.21
PALMYRA.—Brookfield, 9.10; Hannibal, 8.20; Louisiana, 75 cts.; Moberly, 3.43, 21.48
PLATTE.—Hamilton, 4.70, C.E., 5; Parkville, 7.20; Savannah, 2.50; St. Joseph, Westm'r, 10.45; Tarkio, 3; Trenton, 2.50; Weston, 2.25, 37.60
SANTA FE.—East Las Vegas, 7.50
SOLOMON.—Bennington, 1, C.E., 1.25, Jr. C.E., 85 cts.; Belleville, 2; Concordia, 14.31; Ellsworth, 2; Henington, Jr. C.E., 63 cts.; Mt. Pleasant, 3.35; Lincoln, 9, C.E., 2.88; Solomon, 6, 43.27
TOPEKA.—Argentine, 1; Edgerton, C.E., 2.20; Kansas City, 1st, 14.95; Central, C.E., 3.50; Grandview, 3; Lawrence, 8.17; Leavenworth, 18.25; Olathe, 1.50; Topeka, 1st, 35; 3d, 2.60; Westm'r, C.E., 12.18, 102.35
TRINITY.—Dallas, 2d, 12.50; Albany, Matthews Mem., 14.30, 26.80
MISCELLANEOUS.—Advertisements in *Quarterly*, 37.00

Total for month, $576.56
Total to date, 2,138.09

MRS. WILLIAM BURG, *Treas.*,
July 24, 1902. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 15 1986

MAR 2 1 1996

DEMCO 38-297